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The LUTHERAN

SET APART FOR THE GOSPEL

Ordination service at synod convention

l. 35, No. 38

JUNE 17, 1953

0 CENTS

OPPORTUNITIES

THE BOY WITH THE BRACES on his arm and the girl in the wheelchair were unaware of my approach. They were anxious to hear just what the goat might be able to do to save the little baby from being stung by the bee that had just settled on her nose.

They must have been as surprised as I when the young woman who was reading to them looked up and said, "Why, hello, Pastor."

What a thrilling surprise to find this young woman spending her spare time reading stories to children in a polio ward in the city hospital!

"I DON'T GO TO WORK until three," she explained, "so I come in here and read to the children."

It was obvious that she and the children were thoroughly enjoying themselves.

I couldn't help thinking of some of God's older children—aged saints who can no longer read, sew, or otherwise pass the lonely hours. What an opportunity for someone to "go and do likewise" for them. And yet many of us wish we knew how we could render some Christian service!

—CARL YOST

The LUTHERAN News Magazine of the United Lutheran Church in Americc

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COVER PICTURE. During the convention of the Synod of the Northwest last month at Richfield Church, Minneapolis, fourteen men were ordained to the ministry. Eleven are in picture.

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THE CHURCH IN THE NEWS

Dibelius barred from Red Zone

There wasn't any mystery about why Communist officials would not give Bishop Otto Dibelius a permit to travel in East Germany. He had told the whole world in plain language what he thinks of recent Red attacks on the church. Twice within two weeks the East Zone government rejected the bishop's requests for permission to enter Red territory.

Bishop Dibelius, who lives in Berlin, asked for a permit to go to Rathenow, near Brandenburg, where he was scheduled to address a church meeting. Later he wanted to go to a meeting in Kurmark.

To add to his unpopularity the bishop broadcast from the American-sponsored Berlin radio station an accusation that the Communist campaign against the church is "full of lies." He said the campaign against the *Junge Gemeinde* and the church in general "has aroused the determined resistance of all Christianity."

In the Nazi days, said the bishop, many church members were willing to "come to an understanding with an anti-Christian state because, at that time, only a small number of determined Christians realized that one must obey God rather than men." In the years since Hitler, he said, "the church has awakened and developed a strong will. It will not again spend its energy in achieving 'fatal' compromises."

Students flee west

"Boys and girls, some of them only 15 years old, have to stand up alone in front of great political rallies of their teachers and fellow-students," wrote THE LUTHERAN'S Berlin correspondent. They are asked to renounce membership in the church youth organization or be expel from school.

"In a large school 70 students w expelled at one time. Thirty Ron Catholic students sided with the Pr estants and were also expelled."

At least 5,000 young people have b put out of school. This month a g many of them were crossing the bor in Berlin to join the millions of refug in West Germany. A church office opened in Hannover to aid the you sters in resettling and continuing th education. Church organizations, scho and Christian families are being enlis to help.

More than 650 youths crossed Berlin border by June 1. About 300 w air-lifted to western Germany.

In the Soviet Zone the Lutheran bis of Thuringia, Dr. Moritz Mitzenhe sent a letter for all pastors to read Sunday services. "Don't let yoursel be led astray by threats," he wrote. " not act from fear. Draw strength fr the Word of God and stand fast by Lord's Table. He who bears his bur with eyes lifted to the Crucified On blessed by God. He is preserved fr hatred and bitterness, even if evil bef him." Parents should encourage strengthen their children in faith, bishop advised.

Church institutions raided

Police spent nine hours searching Lobetal colony of mercy from cellar roof. The church-sponsored institut near Brandenburg, was founded by Friedrich von Bodelschwingh. It c sists of hospitals for epileptics, mentally ill, and also homes for the ag

Raiders gathered evidence to be u

o excuse government seizure of the uildings. Many photographs were aken. Inmates were questioned in an pparent effort to induce them to make harges against the management.

A church-owned printing house, the Harfe-Druckerei in Thuringia, was conscated. It had been searched repeatedly or forbidden materials. Finally the manager and his closest associates were rrested and led in handcuffs through the own. People of the community were required to attend a meeting conducted by he Communist educational center and o endorse the verdict that the "guilty" hould be condemned. The crime was hat they had printed Bibles and hymnals.

Speak up," says Eisenhower

The clergy should say what they have o say without timidity, President Dwight Eisenhower advised 250 Washington pasors. "I like to see militant preachers nd chaplains," he stated.

"I so firmly believe that all free government must be soundly based on a religious faith that it seems to me no one who is teaching moral or spiritual values has any right to do it apologetically," said the president. He has sometimes quarreled with army chaplains, the president admitted, and "it was always because they were too diffident in their preaching. I think they should have been a little more belligerent."

"Church should lead," says Herman

"Blazing new trails into the dimly perceived future" is the business of the church, Dr. Stewart Herman told Lutheran social workers. The church, he said, "must be prepared to do even more than provide a spiritual basis for constant change and growth."

"The world's most important unsolved problem," said Dr. Herman, "is how the people of all nations can live together in peace." Insecurity now prevailing in the Western world has been produced partially by the Communists, he said, "but

EISENHOWER RECOMMENDS BELLIGERENT PREACHING
Bishop G. Bromley Oxnam was in the front row (left)

don't blame it all on the Reds. It is not the Kremlin but it is the chronic condition of our society which largely accounts for this unhappy predicament."

In the past 2,000 years, said Dr. Herman, the church "has pioneered most of the basic social changes." If humanity is to be saved from its present troubles, the church must resume "its old and honorable role as a leaven within all of society."

Dr. Herman, National Lutheran Council leader who has directed the church's postwar resettlement of refugees, said that rebuilding the church according to the prewar pattern is not sufficient. "Our faith is basically redemptive, not merely remedial." The world problem of insecurity is "not merely political and economic," he said. "It is fundamentally a social and religious problem."

Catholics attack race problem

A Roman Catholic bishop gave instructions in Newton Grove, North Carolina, that a white and a Negro congregation were to merge. The Church of the Holy Redeemer, with membership of 300 whites, should absorb St. Benedict's Church, which has about 80 Negro members, said Bishop Vincent S. Waters.

First Mass of the merged congregation was scheduled for 9 A.M. on May 31. Only 14 whites and 20 Negroes attended. At the 10 o'clock Mass there were three whites and nine Negroes. At 11 there were 12 present, all white. A hundred people stood around outside the church expressing dissatisfaction with the new arrangement.

The bishop himself celebrated the first Mass and preached at all three. The church is opposed to segregated congregations, he said.

"It isn't that we have any hatred for the Negro race," explained a member of Holy Redeemer congregation. "I simply that segregation is the custc here, and the community will not sta for ending it."

Baptists offer to protect segregation

Florida Baptists were expecting th the U.S. Supreme Court would rule tl month that race segregation in pub schools violates the national constitutic The anti-segregation decision is comir said Dr. John Maguire, Florida Bapt Convention executive secretary. "It unfortunate that the decision must made at this time. In another five or t years we would be well on the way solving the race problem and this agi tion would not be necessary."

Florida Baptists, said Dr. Maguir would be among the first church grou to set up a private school system counteract the segregation ban in pub schools. In several Southern states it h been decided to meet the expected cou decision by turning over public scho to private management. Public fun would be needed as a subsidy.

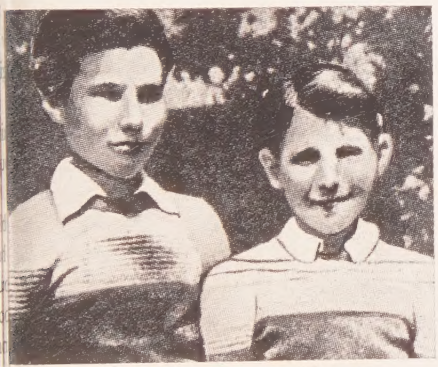
Boys haven't come home

Two Jewish boys were smuggled ov the French border into Spain. They h been placed in a Roman Catholic hor when their parents were killed by t Nazis in 1944, and were baptized in the Roman Catholic faith. Relatives the boys, Robert and Gerald Finaly, ho to reclaim the youngsters, and want the to go to Israel.

A promise was made by Mos Rosner, the boys' uncle, that if they a brought back to France "they can free choose whether they want to live in t Jewish or Catholic faith and whether reside in Israel, France, or elsewhere A French court awarded Mrs. Rosner t legal guardianship of the boys.

By early June the boys hadn't come ack to France. The National Union of ewish Students circulated a pamphlet emanding immediate return of the inaly children. The Council of the rotestant Federation of France said last ionth the "kidnaping" has "aroused uniersal disapproval."

Catholics claim that the boys' baptism ives the church power to determine their uture. Prominent French professors and riters have protested that the church ansgressed on the right of the governent in deciding the affair.



ROBERT AND GERALD FINALY
Still missing

merican judges decide

Janet Bloss had been reared in the utheran church and "gives real adherence" to her faith, said Judge J. Harold lannery in Wilkes-Barre, Pennsylvania. he girl's mother died in 1947. Her ther has tried to make her attend a eventh-Day Adventist academy in hiladelphia.

Janet "resists compulsory attendance an institution in which so much emhasis is placed on another and different ith," the judge reported. The girl is to ve with a sister in Allentown and attend igh school there, he ruled.

In Trenton, New Jersey, Judge Sidney oldmann of the state superior court ruled that the two daughters of Mr. and Mrs. Harry E. Boerger are not to be prevented from attending a Protestant church. The Boerger parents are divorced. Mrs. Boerger, who has custody of the children, was once a Lutheran, became a Roman Catholic, and has been taking the girls to an Evangelical and Reformed Church in Newark since the divorce.

The parent who is given custody of the children has the right to determine their religious upbringing, the judge decided. Mr. Boerger protested that at the time of the marriage the couple promised to rear the children as Roman Catholics.

Clergymen and taxes

Clergymen who live in church-owned parsonages are not required to pay U.S. income tax on the rental value of their homes. But clergymen who rent or own their homes are not permitted to deduct a rent allowance from their salaries in computing the tax.

The U.S. House of Representatives had a bill in its hopper this month (H.R. 4275) which would permit ministers to deduct from their taxable income the amount paid them as rent allowance. Rep. Daniel A. Reed, chairman of the House Committee hearing the tax bill, warned that few revisions in the laws can be made this year if the federal budget is to be balanced. Rep. Peter F. Mack who introduced H.R. 4275 said the tax situation of parsonage-renting pastors "is an obvious inequity which particularly affects clergymen who minister to smaller and poorer churches and who are least able to afford it."

United Lutheran offerings are up

The spring upsurge of offerings in United Lutheran churches had carried contributions for the ULCA benevolence

apportionment to a new high level. Amounts reaching the United Lutheran treasurer for four months, Jan. 21 to May 20, were 15 per cent higher than in 1952.

Total was $1,319,763, said Treasurer Edmund F. Wagner. If the 15 per cent edge over last year can be maintained through Dec. 31, the 1953 goal of $5,232,400 will be reached. The 1952 total received was $4,640,528.

Lutheran World Action offerings in ULC congregations were 23 per cent above the 1952 total. Through May 20 the amount given was $388,234. Last year's total to the same date was $315,510.

Social security for pastors

A new proposal for including clergymen in the U.S. social security coverage was before the Congress this month. It would permit each pastor to decide for himself whether he wishes to be included.

"I am extremely reluctant to approve federal legislation which treats the income of ministers or priests as 'wages,' " said Rep. John E. Fogarty who introduced the bill. He doesn't like the idea of considering ministers "as employees in any sense," he said.

His plan would call for a church district, synod, diocese, or denomination to execute a waiver of exemption of its clergy from the social security coverage. Only the ministers who signed an acceptance of this waiver would be covered by it. Any religious group could withdraw its waiver of exemption upon two years' written notice, provided it has been in effect at least eight years.

Voluntary participation of clergymen in social security was endorsed by the general board of the National Council of Churches last month. The board asked that legislation should make "provision for appropriate recognition of, and u of, existing pension plans without i pairment."

Congressmen go after Catholics

Commonweal, the best of the Roma Catholic weekly magazines in the U.S had slashed at the McCarthy-Jenne Velde tactics in Congressional investig tions. This month the Jenner Committ called Mr. Thomas Davin to the stan "Have you sought to influence the poli of *The Commonweal* magazine?" he w asked. Mr. Davin would not answe "When have you last visited *The Co monweal* office?" he was asked, and aga he did not answer.

"Mr. Davin, have you been in char of Catholic work for the Commun Party?" was another question. That t Mr. Davin did not answer.

At *The Commonweal* office in Ne York City Edward Skillin said he is "t only one of the five present editors w has ever heard of Mr. Davin." He w a college acquaintance of a former a sistant editor who left the staff in t 30s. "To the best of my recollection visited this office only two or three time the last visit being in 1938." *Commo weal* had never published an article Mr. Davin. "I do not know," said M Skillin, "whether or not Mr. Davin w assigned by the Communist Party to i fluence *The Commonweal.* If he was, h failure was monumental."

Presbyterians censure Congress prob

Half a dozen speakers told the Pre byterian USA assembly in Minneapo that American freedom is being whittl away by tactics of Congressional inve tigating committees. The assembly r sponded at its closing session by adopti a warning that "guilt by suspicion a investigation, rather than by trial, m become the future standard of justice

AMERICAN BAPTISTS ELECT
Dr. Winfield Edson is new president

ır land."

Congressional committees have been king away from the courts the respon- ɔility of uncovering wrong-doing, and ɔ not give suspected persons their right a fair trial and to be presumed in- ɔcent unless proved guilty, the Presby- rians said. "In assuming judicial powers ıditionally residing within the courts, pattern of Congressional inquiry con- ary to our American heritage seems to emerging in which investigation be- ɔmes inquisition."

Congress has a right to make investi- ıtions on which to base new laws, the resbyterians acknowledged. But the ghts of witnesses brought before Con- essional committees should be "spe- fied and protected." A person under vestigation "should have the right to ply to every charge made against him ıd to confront his accusers." Files of ɔnfidential information should not be sed or made public until they have been airly evaluated and classified."

Luther film shown in South

Martin Luther—the full-length film biography of the Reformer—will be shown this week in Kirby Theater in Houston, Texas, said Henry Endress, executive secretary of the church agency which made the picture. Reason for choosing Houston is that the Lutheran Church—Missouri Synod is holding its convention there June 17-27.

Another Southern showing had been at the Center Theater in Hickory, North Carolina, said Mr. Endress. The Wilby-Kincey chain of theaters, largest in the Carolinas and Virginia, had booked the picture. The showing, starting May 26 and scheduled to continue three days, was extended to eight days because of strong public response. Practically the whole population of the town (16,000) saw the picture, and thousands came from surrounding communities.

Baccalaureate battle

With high school commencements underway this month, a new chapter in Roman Catholic protests against baccalaureate services in Protestant churches had begun. If Protestants insist on keeping the public schools separate from the churches, they should agree to drop the church services for graduating classes, the Catholics pointed out.

In Ahoskie, North Carolina, a Roman Catholic priest objected to a service planned for the graduating class in a Baptist church. "What would you think of the reaction of the people of Ahoskie," asked the priest, the Rev. Raphael Landser, "to an announcement that 'Baccalaureate services for the Ahoskie High School will be held in St. Charles' Catholic Church at 8 A.M. Mass will be offered by the pastor. The sermon will be preached by the Bishop of the Roman Catholic diocese of Raleigh.' "

World News Notes

Negotiating peace

When Britain's Prime Minister Chamberlain carried his umbrella to Munich to make his prewar deal with Hitler, it was within the power of one man to give away a nation—Czechoslovakia. In 1953 almost every nation is eager to express its opinions on international affairs, and through the United Nations Assembly most of them can be heard.

The new danger is not that some shaky compromise will be patched up by a few, but that many differing opinions cannot be harmonized. After a truce in Korea the huge question of enduring peace in the Far East must be debated in the UN Assembly. U.S. senators, with firmly fixed ideas of what ought to be done, will have a hard time holding still while spokesmen of other nations insist on different ideas.

Some congressmen have served notice they will never consent to admitting Red China to the United Nations, and are committed to restoring Chiang Kai-shek's government on the Chinese mainland—with U.S. military assistance if necessary. Most British spokesmen believe that would be sure to pull the world into war.

No doubt the debate at UN headquarters will be lengthy and furious, but cheaper than a struggle on vast Asian battlefields.

Dulles walks chalkline

To win friends for the United States in Africa and Asia, the U.S. must convince the nations of those continents that it respects their intense desire for national independence. But the principal European nations—Britain and France—which have kept the Easterners in colonial subjection, are the principal allies of the U.S. in resistance to communism. How to take a middle ground betwe the Eastern and the European nations the problem.

U.S. Secretary John Foster Dulle home from his journey through the Mi dle East, announced his conclusions th month. The U.S. is suspected in As he acknowledged, because the allian with France and Britain "requires us try to preserve or restore the old coloni interests of our Allies" (especially Indo-China, Malaya).

"It would be a disaster," said M Dulles, "if there were any break betwe the United States and Great Britain a France." It is possible, Mr. Dulles sai to avoid that and still "pursue our trac tional dedication to political liberty." Th way, he said, is to work for "an order development of self-government." events move slowly enough to give ever body time to get accustomed to th changes, everybody may be happy.

Arabs are afraid

Arab nations of the Middle East a more afraid of aggression from Isra than from Russia, Secretary Dull learned. They expect the Zionists break out of their Israeli bridgehead an conquer their lands. Also they suppo the United States will aid Israel in i expansion.

This month Israel made the Arabs a offer of friendly co-operation. It wou like to negotiate a joint plan with Jo dan, Syria, and Lebanon, it announce for using the waters of the Jordan, Ya muk, and Litani rivers for irrigating a three countries. In territory where wat is worth more than gold, the plan wou be profitable to all. Co-operation in th irrigation project might be a trainin school for mutual confidence.

THE HONEYMOON IS OVER. Senator Taft's speech on foreign policy was in effect an open challenge to Eisenhower's leadership. With international relations in precarious balance, it was unfortunate that foreign policy should be the point at which the feud broke out into the open.

Taft's talk was as damaging as the proverbial bull in the china shop. He charged about in all directions at once, smashing whatever came within reach. He proposed breaking with the United Nations in Korea if the truce negotiations are not successful. He accused England and France of being willing to make a deal with Russia. He claimed that NATO is contrary to the UN charter, and said that he is skeptical as to its military value. He opposed sending American troops to defend either Europe or Asia.

The senator neglected to spell out any coherent alternatives. He did not say whether he favored pulling out of Korea or launching an all-out war against China. He did not specify what other allies the U.S. should seek in Asia if the present ones are dropped. He did not outline any program for preventing Communist aggression if American forces are to be kept at home.

Repercussions

The first reaction was one of stunned silence, both in the U.S. and in European capitals. Perhaps Malenkov chuckled as he watched the wedge being driven deeper between the U.S. and its allies.

Eisenhower was not long in answering. At a news conference two days later, he disavowed Taft's position in unmistakable terms. He said that no single free nation can live alone in the world. He pointed out that you can't break with your allies under one set of circumstances and expect them to stick with you in other situations.

That of course is not the end of the incident. Men in responsible positions can't make irresponsible remarks without setting off a chain of results. One of these outcomes may be the breakdown of the truce negotiations. Another will be the weakening of Eisenhower's position in the three-power meeting in Bermuda.

THE BIGGEST EFFECT will be uncertainty as to the future attitude of the U.S. toward the United Nations. If Taft's remarks are to be taken at face value, it could mean the end of the UN. This ominous possibility is underscored by the action of the Senate Appropriations Committee in ruling out any further financial support of the UN if Red China is admitted.

What lies ahead is clearly a showdown between the Eisenhower foreign policy and the Taft foreign policy. In preparation for this, the president plans to make several radio and television speeches, and to take a swing through the Middle West to interpret his viewpoint to the people in that area.

The results lie in the hands of the people of the United States. In the long run, it is the people who make foreign policy. If they believe that the president is pursuing a level-headed course, if they feel that co-operation with the UN is justified, they should share that feeling with their representatives in Congress before it is too late. We can't afford the luxury of political schizophrenia.

—ROBERT E. VAN DEUSEN

Moving Year for the Diaconate

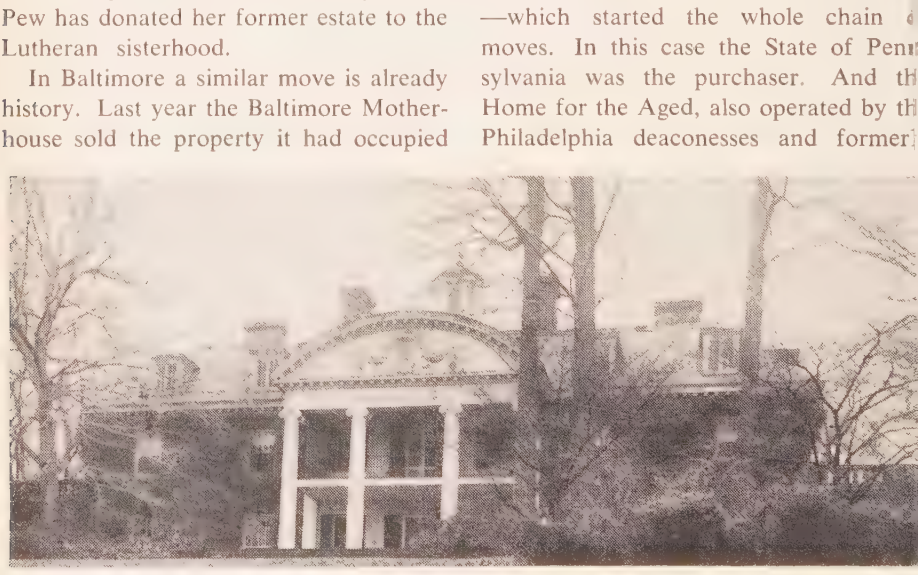
In both Philadelphia and Baltimore deaconess institution of the ULCA are being established in new surroundin

When you've lived in one house for 65 years and in another for 42, moving day becomes quite an event. There's a big accumulation of things in the attic and the cellar. But even more difficult than moving furniture is the pang of nostalgia that comes from leaving old, familiar and revered surroundings and settling down among those new and untried.

For the deaconesses of the United Lutheran Church, 1953 is really moving year. After having dwelt in the imposing old Victorian-style building on Philadelphia's Girard Avenue since 1888, the Philadelphia Mary J. Drexel Home and Motherhouse will pull up stakes to move out into the lovely Main Line suburbs at Gladwyne, where Miss Mary Ethel Pew has donated her former estate to the Lutheran sisterhood.

In Baltimore a similar move is already history. Last year the Baltimore Motherhouse sold the property it had occupied since 1911 on West North Avenue, t edge of the city's industrial section. Pu chaser was the State of Maryland, whic will use it as a teachers' college. Th deaconess establishment has moved o to suburban Ruxton, where a spacio property formerly used as a girls' scho now forms the setting for the home an school.

That's not the whole sum of th moving, however. Lankenau Hospita famed for its cancer research and lon a Lutheran landmark in Philadelphi is in the process of moving to new $ million quarters in Overbrook, on th western boundary of the city. It was th sale of the old Lankenau property– which included the Mary J. Drexel Hom —which started the whole chain moves. In this case the State of Penn sylvania was the purchaser. And th Home for the Aged, also operated by th Philadelphia deaconesses and former



Main Building at Baltimore

Georgian mansion provides dormitory and office space at Ruxton

NEW MOTHERHOUSE FOR PHILADELPHIA
Former estate of Miss Mary Ethel Pew at Gladwyne has fifty rooms

STONE RESIDENCE ON PHILADELPHIA CAMPUS
A wing of the main building is at the right

established in a wing of the Drexel Home, must move, too. The 50 aged guests of the home will be re-established in a suburban setting not far from the new motherhouse—on the former Clark estate in Cynwyd, another Main Line suburb of Philadelphia.

Although the institutions such as the Lankenau Hospital, the Lankenau School for Girls, and the Home for the Aged all have separate boards of directors, they are interrelated largely through the services rendered to them by the deaconesses of the Lutheran church. Deaconesses operate the school and the home. At the hospital they provide the administration both for the nursing school and nursing program.

BALTIMORE'S DEACONESSES are this summer strolling over the spacious green lawns in the quiet confines of their new 38-acre campus, far away from the noise and crowds of their old place. The three large buildings at Ruxton have been remodeled to provide dormitory and offices, class and recreation rooms, a chapel, and a separate residence for retired or convalescing sisters.

A winding tree-lined driveway leads from quiet Boyce Avenue to the main building's pillared portico. Administrative offices will be quartered in the building's separate west wing, but the main entrance leads into a large foyer. Adjoining are a living room, dining room and a solarium which is also proving useful in providing additional dining space. A sunny room reached through the living room is being used for the present as a chapel.

Living quarters for the staff are in a wing of the building, while students' rooms are on the second and third floors of the main section. On the second floor is a sitting room and a kitchenette where students can prepare midnight snacks.

The classroom building is constructed on a slope. From the front it appears only one story high, but at the rear there are four floors. In addition to classroom space, there is an office for each faculty member, a library, and a gymnasium with fully equipped stage.

In Philadelphia, deaconess activities are now spread over a much larger area. The new Lankenau Hospital stands prominently on a hilltop where only a few years ago there was a golf course. Nearby a small apartment house, once called the Green Hill Farms apartments, will now house the student nurses of the hospital and also the deaconess nurses who serve there and administer the nursing program. This new nurses' home is also a gift from the Pew family, who made it to insure that the deaconesses would continue to conduct the nursing program at the hospital.

The new Home for the Aged, set on a six and a half acre plot, centers around a three-story Georgian mansion which has 29 rooms. To accommodate the 50 guests of the home and the staff, a one-story addition is being constructed as a

HOME FOR THE AGED IN PHILADELPHIA
Property in suburban Cynwyd had 29 rooms, will have 35 more

CLASSROOM BUILDING FOR BALTIMORE SCHOOL
It has fully equipped gymnasium and library

RETIRED AND CONVALESCING SISTERS WILL LIVE HERE
Separate building at Ruxton provides excellent accommodations

west wing of the building. Each of the 5 bedrooms in this section of the building will have running water. Other renovations being made include the adapting of the living room into a chapel.

THE NEW Philadelphia Motherhouse is an imposing stone building constructed in 1928 and containing 50 rooms. There's also a smaller two-story stone house on the same property. A fine stone portico or entrance way is being enclosed and will be used as a chapel for the home. Cost of remodeling is being met in part by a grant from the Pew Foundation. The major share of the Drexel Home's receipts from the sale of the old property will be used in the purchase and remodeling of the Home for the Aged.

Deaconesses are quite accustomed to travel. They are called to service in fields so widely scattered that getting used to new surroundings is not too difficult. But never before has so general a moving day taken place in the diaconate's major institutions.

Why I Am A Christian

By JOHN N. STAUFFER

Influences of the church, the home and faithful teachers provide rich privileges and make claims upon our lives

My own unique experience dictates my answer to the question, "Why am I a Christian?" The answer seems to me quite clear and simple. It seems capable of expression in four words—words which seemed unavoidable in each period of introspection which the question has prompted. The inevitable answer to the question "Why am I a Christian?" seems to me to be, *"Christ died for me."* This is the center of my faith—this is the challenge of my life.

At this point, I feel that I have answered the initial question. But because of the simplicity and clarity of the answer, the glory and splendor of its meaning, there are claims made upon my life which I cannot ignore. There are privileges presented to me which make my life rich, and joyful, and secure. It is of these *claims* upon the Christian and of his joys and *privileges* that I would speak.

Christ died—but he also lived. As God's gift to mankind—the greatest of all gifts—he lived to show men the way to happy and useful lives; he died that through faith we may have forgiveness from sin. In his life and death, we have the foundations of the Christian church. The ministrations and sacraments of his church are the firm foundations of my life. Without these, I would be nothing. Because Christ died, because his church reached me, I am a Christian.

Rich are memories of the pastor who came to my wife and me in our home during our first years of marriage and patiently on a number of occasions instructed us and invited us into the fellowship of his congregation. Glorious are memories of another pastor who on Easter Sunday 11 years ago came to our home to perform the sacrament of baptism for our twin children and who added still further to our knowledge of the fullness of Christ's love when in a beautiful chapel of our church he gave our third child the blessing of the sacrament.

Beloved is the pastor who in recent years has given me so much as he preached Christ's word and as he added to the meaning of my life, when, again my wife and I stood before the altar with our fourth child. In these sacramental experiences, there was joy in knowing that God would protect, uphold and guide my loved ones, but there was also a reassertion of Christ's claim for the fulfillment of vows made at my own baptism.

The church has provided, too, the sacrament of communion. On each new occasion as I partake of the wine and the bread as symbols of Christ's presence, I know the privilege of forgiveness of sins. Again, there is a claim upon my life. There is placed before me the call to walk uprightly and to appear before the altar more worthy than before.

Mr. Stauffer is dean of students at Wittenberg College. This article is condensed from a chapel talk given during Lent.

In my life it seems impossible to separate the blessing of the Christian church from the influences of the Christian home. Mine were parents in whose love and devotion and in whose piety and Christian commitment I can find no fault. But, out of the privilege of that home, there comes to me constantly the claim upon my life to found and maintain a Christian home in which to mold and guide my own children. In this home, I have had the greatest blessing of my life.

Nothing has been so helpful, so positive and inspiring, as the love and devotion of my wife. As I knew her in college years, she was the committed Christian I have always known her to be. From my wife as from my parents, I have gained insight into the full meaning of the Christian way of life. That insight which remains to be gained relates to my own limitation and not to the living models which God has provided for me.

At a number of points in my life, I have benefitted particularly from the devoted service of Christian teachers. Some stand out for the beauty of their lives; others for the clarity and truth of their teaching. Vivid is the recollection of a high school mathematics teacher who upon occasion took time out from the day's assignment to discuss life and its meaning and to build into at least one student appreciations which will always form a part of his motivation.

Challenging are the memories of the life and teaching of the president of my Alma Mater. His life was guided by an overwhelming belief in the importance of Christian education in our society. Out of that belief emanated the spirit of an institution which holds that learning is useless unless it is soundly Christian. These are but two; there are many others. Demanding is the message of teachers of the past and of the present through whose writings I'm enabled to know something of the true nature of the world and of its people.

In the total impact of one's educational experience, it is difficult to know just which facets have been most helpful —most positively Christian. But, of one thing I am sure—the claim of Christ upon my life has been made clear just as often by examples of Christian devotion and service in the very lives of my teachers, as in the content of their classroom presentations.

The Christian church and its ministers, my Christian home and Christian wife, and my Christian teachers have all contributed to my Christian faith. In this faith, in the meaning of Christ's life and in the efficacy of His death on the Cross, there is privilege. There is the privilege of joyful and abundant living. This means freedom from guilt and fear. It has meant, in certain crises in my life, a security and a steadfastness without which I could not live. Strength and security in these crises of the past mean to me that with a hoped-for growth in faith, there will be courage to meet other crises which will inevitably be more severe than those already encountered. Here again with the full measure of the privilege of the Christian life and the joy, and forgiveness, and security which it brings, there is a claim—yes, a demand on my life. There is a demand to serve Christ.

Here I stand today as a teacher in a Christian institution. It was not always so—and I firmly believe that God had a hand in a series of experiences which led me here. In boyhood and young manhood, I felt, but periodically rejected, the claim of Christ on my life. At a later time as a teacher, I developed a strong desire to acquire competency and

proficiency to help people with their life problems. An opportunity came for such work in an institution which claimed Christian auspices and motivation—but I found there a sterility of conviction and commitment which sent me running. There was no refuge in the pagan, agnostic institution to which I was called. But, gladly, I stand today in a Christian institution where I may give my ow unique reaction to the question, "Why a I a Christian?" I answer, "Christ die for me." Because Christ lived and die for us, I see the church, the Christia home, Christian learning, and the Chri tian faith all joining together to provid us with life's richest joys and to mak life's only significant claims upon us.

Hell Is Where You Make It

By JAMES W. HOFFMAN

The Devil explains to an inquiring reporter how his force operate in breaking up marriage or creating unhappy home

WHEN I GOT the assignment to interview the Devil on the subject of marriage, I cast about for a means of making an appointment. *Who's Who* did not yield his whereabouts, and the *Social Register* was no help either.

But a journalist has connections. A 10-minute walk from the office took me to a place where I learned that the Devil would be registered at a hotel under the name of Simon Goodsole the following Saturday, and could see me at three.

Accordingly on Saturday afternoon I was received into the suite of "Mr. Goodsole." The Devil greeted me courteously and inquired the nature of my business.

WHAT WERE His Majesty's views and plans concerning marriage in America?

Satan joined the tips of his fingers and pursed his lips judicially. "The consensus among my advisors is that the picture has never been brighter."

When I had written this down, I looked up. "But, Sir, the latest figures on divorce show a slight decline."

He waved his hand airily. "Triflin deviation in the long-range trend. Be sides, divorce isn't everything. Our mai interest in marriage—as with all huma enterprises—is the molding of characte And a marriage charged with bitterne and contempt, or a dull marriage sun in routine, provides an environment fa vorable to the fostering of the traits tha qualify mortals for admission to th Kingdom of Darkness.

"But you journalists like specifi cases. Here's one that came to me fo review just yesterday. The couple ha been married nearly 10 years, and there' no divorce in sight. Still, I think you' agree the operative I assigned to thei case on the wedding day deserves com mendation."

THE DEVIL took a file folder from hi desk and consulted it briefly. "You'll re call that 1942 was a war year. Ou operative's first move was to induce th couple to put off having a baby for th duration."

Mr. Hoffman is a member of the editorial staff of Presbyterian Life.

"Is that standard procedure?"

"Well, not without exceptions—but 's fairly routine. You see, we can often nake capital of that period when the uster of novelty wears off the married :ate—what you humans call 'the end lf the honeymoon.' But if an infant is on s way by that time, the couple merely eave a nostalgic sigh and go on plan- ing for the baby. Presently it dawns on nem that one phase of love has passed nly to make way for another, and our rst good opening closes.

"In this case," he tapped the file, "the t-down period was useful. The couple ecame uneasy and each felt a touch of ecret resentment. They had thought nat for them the flush of morning would ever fade.

"WITHOUT A CHILD to add a new di- nension to their relationship, they had nly their own emotions to be concerned bout. It wasn't much of a maneuver or their guardian demon to edge this ouple into placing the pursuit of pleas- res unduly high on their scale of values. hen trivial disputes began to seem im- ortant.

"They were soon on the way to be- oming marital hypochondriacs, each rever feeling the pulse of his own emo- ons and trying to analyze the other's. heir demon was not slow to forge a eapon of their disillusionment. He sked George whether Julie wasn't rather xtravagant in her wardrobe, reminded im that she had seemed so economy- ise before they married. He saw to it nat Julie counted the hours George spent ut with the boys.' All this is merest outine, of course. All humans have lenty of faults; once we set a married erson to ferreting them out in a spouse, he game can go on for a lifetime.

"The trick is to get a person in the habit of bolstering his own ego by pick- ing faults in his partner, without realiz- ing what he is doing. Once George and Julie mastered this technique, they could progress to scoring on each other even for acts of actual kindness. When George took flowers home for his wife, she told herself he was motivated by an uneasy conscience over some nameless transgres- sion. When she cooked his favorite meal, he assumed it was preliminary to a re- quest for a new coat. Once in this groove, they could interpret any gesture of affection as an attempt to make an impression or gain an advantage."

"I SEE WHAT you mean," I said, "about character building."

"Precisely. Moreover, somehow, some- where along that line of march each of the married partners discovers *satisfac- tion* in faultfinding. They reach the sta- tion on the road to Hell at which a mortal begins to exchange the paltry pleasures of his natural life for the pleasures invented by *Us*. After all, what is kindliness to a man who has learned the pleasure of putting the other fellow in the wrong?

"When they were bride and groom, this couple would never have believed they could ever be anything but kindly disposed toward each other. When we get them safely in Hell, they will see clearly how the pleasures of love van- ished as we taught them the pleasures of hate."

The Devil leaned back, hooked his thumbs in his vest, and looked me over.

"By the way, son, are *you* married?"

"Why, I—well, in a word—yes."

"You realize your mistake, of course?"

"Well, as a matter of fact—I guess I don't catch on very quick, but . . ."

"You'll learn, son. Wait till the honey- moon is over."

But I was eager to change the subject.

"About George and Julie—did they ever have any children?"

"No, THEY'RE still waiting for normal times. After the war there was the housing shortage, then the rising prices. It's curious, but the older people get the easier it is to persuade them to put off starting to live. You humans are that way about all important moves—getting a more suitable job, joining the church."

"What course do you demons follow when a couple has a child?"

"There are opportunities in everything. We might take the line of making the father regard his infant as a rival for his wife's time and affection. This sort of jealousy is highly amusing, for the man can't admit it, even to himself. On the wife's side, we might implant the notion that motherhood has robbed her of 'glamour,' that she's no longer as attractive to her husband as slimmer non-mothers. Then we'd send around a cynical friend to remark, 'All men are alike—how do you know your husband's faithful?' Undermining a woman's confidence in her husband's love is a good way to make her a nagger.

"And then there's fatigue. With couples foolhardy enough to undertake the rearing of two or more offspring or where both have regular employment, the psychological effects of prolonged fatigue are often useful. Suffice it to say that many humans who think they need a divorce or a psychiatrist really need only a good night's sleep and more recreation."

"How is the work of your operatives altered," I asked, "when a husband and wife happen to be Christians?"

Satan sagged, as though my question reminded him of something he'd rather forget. "As long as they are really practicing the faith," he finally said, "we are almost powerless. Fortunately there ar lapses in the performance and chinks i the armor of all Christians. One methc is to make the Christian husband an wife rivals in virtue, competitors in u selfishness. You'll know what I mean you've ever lived in close quarters wit a person so determinedly generous tha he never lets you have a chance to b generous yourself, always maneuve you into having your own way. Tha can be—if you'll pardon an irreverenc —Hell on earth. Suppose a husban wants to vacation in the mountains an his wife wants to go to the shore; eac insists on sacrificing his own preferenc the more aggressively 'unselfish' one wir out, of course. Both feel imposed upc and the vacation is spoiled all around.

"This travesty of the Christian eth is hilarious while it lasts. We can seldo keep it going for long. That's the troub with Christians. We can annoy then but to make any lasting gain, we mu undermine their faith itself. But tha of course," he rose to his feet, "is not th story you came to get."

I stood and put away my noteboo "One more question, sir—off the recor if you like. Why have you been willin to tell me all this? It must be top-secr material."

He sighed. "No, it's not. Alas, the are millions of mortals who know thes things, and they've been published i thousands of books—especially On Our hope lies in the fact that with yc humans, knowing and doing are so ofte not even remotely related."

With that rather deflating thought H let me into the hall. But as I waited fo the elevator my spirits began to ris What a story I had to tell my wife afte dinner, when the youngsters were a tucked in!

f At First You Don't Succeed—

y EDMUND E. BIEBER

When the pastor preached the same sermon two weeks in a row members of the congregation began to sit up and take notice

For 50 years a Lutheran missionary o India read as her daily devotion the fth, sixth and seventh chapters of Matnew's Gospel. "The Sermon on the Mount is my reading every morning," he asserted. "It has kept me steady and rm, and yet patient in my relationships vith my fellow men."

One pastor decided that both he and is congregation might profit from simlar experience. He preached a sermon ntitled, "Live Happier Than Any King," s an introduction to a series of sermons ased on the Sermon on the Mount and sked his people to do two things: first, to ead very carefully the fifth, sixth, and eventh chapters of the Gospel according o St. Matthew; and secondly, to send a etter, signed or unsigned, to the pastor, ndicating three scripture verses in that passage which the individual would like he pastor to use as texts for future sermons.

The pastor, a confirmed optimist, elped with the Monday wash as usual. But Tuesday he manifested an unusual air of expectancy as the arrival of the morning mail neared—only to have his high hopes squashed as a hurried survey disclosed the usual allotment of bills and super advertisements of things that he had long ago discovered he could do without! Wednesday, Thursday, Friday, and Saturday produced the same results.

Saturday, after the bulletin had been printed announcing the new sermon subject, a decision was made. "The sermon of last Sunday will be repeated!"

Why aren't people writing letters asking for sermons on passages that they either don't fully understand or that they have difficulty living out in daily experience? the pastor wondered. Is it because they have no problems? Have they no difficulties of interpretation or application to their own lives?

The pastor remembered dozens of people who on television programs won sums of money due to their knowledge of music or history only to lose it because they could not answer some simple question like, "What is the name of the first book of the New Testament?" And he knew from experience with Sunday school classes that his people were no different from others.

The second possibility was that perhaps these people were so perverted that they had no deep spiritual inclinations or longings for improvements. But the pastor knew that was not true.

A third possibility, the pastor admitted, was that he had failed to get the message across! He remembered that an English preacher had said, "Preaching is important. But don't forget that we don't get as much across in preaching from the pulpit as we think we do. It is rather like placing a whole series of narrow-necked bottles up in rows and throwing a bucket full of water on the lot.

The Rev. Mr. Bieber is pastor of Christ Church, Springtown, Pennsylvania.

The bottles are a bit cleaner for the splashing and a few drops of water get into some bottles, but not much."

THE DECISION was made. Regardless of what the bulletin said, the pastor would "try, try again." The sermon would be re-preached.

So with a few introductory remarks calling attention to the fact that he did not wish to be sensational or over-emotional, but that he rather expected the sermon to be productive or more than a bit of entertainment, he launched into the same discourse of the week before.

It got results! Letters began pouring into the parsonage.

"Not wishing to be numbered among the living dead, nor yet aspiring to your place in the pulpit, so help me—I sat down and read Matthew 5, 6, and 7. Not until I finished did I realize how long it had been since I had actually read a complete passage of scripture," said one.

"As you remarked, 'Anyone who can read these verses with complete understanding has not yet been born.' However, what I don't understand can wait —what I do understand is that too many of us have built our house upon the sand and that God must indeed be merciful to shower His gifts upon us who so unendingly disobey Him.

"My reaction to the three chapters is that entering the Kingdom of Heaven cannot possibly be as difficult as one must assume if we take verse by verse at its face value. If so, I certainly don't expect to meet any of my friends or acquaintances there—and naturally I myself won't even see first base.

"I would appreciate a sermon on just how I with all my faults and imperfections, most of which I share with the rest of humanity, can possibly hope to see heaven.

"Thanks for the inspiration—we intend to read more Bible."

ANOTHER WROTE: "I must confess that I don't remember hearing you say anything about writing a letter, but I don't doubt your word. I know there are times when I come to church terribly tired and as a result I don't always hear everything that is said. As I sat and listened to your sermon this morning I felt that there seemed to be just a slight note of sorrow in your voice, and truthfully I felt just a little bit sorry for you, because from my own experience I know just how you must have felt. As you know, I've been a Sunday school teacher for close to 30 years and in all those years I feel I am pretty safe in saying that not 10 persons ever came and told me I was doing a good job, but there have been plenty of criticisms . . . With these thoughts in mind, I would like to have you preach a sermon on Matthew 7:12: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them.'"

Still another wrote: "We have TV in our home and there are many shows that we like to see. On some of these shows they have dancing and in many instances these dances are very sexy. I often remark, 'Wow, look at that!' Have I done wrong? Please explain by preaching on Matthew 5:27-31. If I have, I must beg for God's forgiveness."

And this encouraging item: "We want to thank you for your most earnest endeavor to be of spiritual assistance to all of us. We now read a portion of the Bible every day in our home."

Was the repetition worth while? The pastor reports that after 14 years in this parish he is just beginning to be able to reach some of the needs of his people. Attendance has increased considerably.

HIGH PRESSURE

THE DOORBELL startled me and I put down my Bible hastily, lining it up carefully with the other books on the table. Then, ashamed of being ashamed, I pulled it out again and laid it where I'd been sitting.

Smiling at my own silliness, I opened the door. Jean Conworth stood there with baby Joey in her arms.

"How wonderful to see you! And the baby! Why, he's half as big as you are! Bring him in and sit down. You must be worn out carrying such a big fellow."

"He is a load! But his coach is right here by your gorgeous red rose bush. I wouldn't try to carry him far."

JOEY WAS OBSERVING me with big brown eyes. Suddenly he smiled a wide delighted smile, showing two tiny teeth. Then, apparently overcome by his own forwardness, he buried his face in his mother's shoulder.

"Here!" she exclaimed, "you'll knock me over with your clowning." She dropped onto the davenport, bracing herself against the onslaught of his variety of peek-a-boo.

Somehow I was reminded of a mother sparrow I had seen feeding a baby that was bigger than she was herself. Moving about with quick tiny hops and sharp little flights, she was doing her best to meet his demands, but I had the feeling that the expression "free as a bird" would have made her laugh—if sparrows can laugh.

"Put him on the floor," I suggested. "I just cleaned it. He won't get dirty."

PUTTING HIM on the floor and handing him a bright red plastic ring to chew on, she leaned back limply. She was thinner than I had ever seen her and, although she'd evidently had a permanent not too long ago, her hair was unset and flyaway as I'd never seen it in all the years I've known Jean.

"How about a nice cold drink? Lemonade? Milkshake?"

"Nothing, thanks, Connie. It's nice just to sit here with you and relax a minute. Oh, dear!" as Joey tried to pull himself up by the coffee table, "he can't really stand yet but he sure keeps trying."

"Maybe he'll let me hold him. Some babies come to me right away and others seem to think I'm the daughter of Frankenstein." I reached for him as gently but firmly as I could and, looking a bit surprised but not displeased, he allowed himself to be lifted onto my lap.

"I wanted to ask you how you go about having a baby baptized," Jean explained. "Our family doesn't go in for things like that but Joe wants it done and I figured it had better be before he can walk in and look after it himself. And Dan being on the council and everything, I thought you could tell me."

"Well, the first thing, I guess, would be to see the pastor and make a date."

"Then Joe will just have to do it himself. I told him I thought that would be it."

"That's easy enough. You can call him up at the church in the morning or at his house in the evenings. That is, if he

hasn't a meeting."

"I could call him at the church, I suppose."

"And he doesn't mind being called at home. Oh, I don't think people should impose, but he's always nice about it."

"Yes, he would be, but if he's not there when I call, I'd have to talk to *her*."

"I can think of worse things," I laughed.

"Oh, sure. It's just she's always so right. There! Now, I'm not going to say another word about her. But don't you ever feel she's just too good to be true? She is always dressed just right. There's never a hair out of place. She never gets mad. It's my fault, I'm sure, but she always makes me feel all hands and feet."

"Oh, Jean, you silly! Don't let that manner of hers fool you. She isn't a hypocrite acting sweet while she waits for you to make mistakes—I know you didn't say that, but it's what you meant!" (I didn't tell her poor Mrs. Ittel has the same effect on Dan.) "She is really as kind inside as she acts outside."

"I knew I shouldn't have said anything. It just sort of popped out. But to get back to this baptism—I could call the pastor at the church?"

"Yes, and he'll tell you all about sponsors and everything."

"Sponsors?"

"Yes, sort of godparents who promise to see that the child is brought up a Christian and will jog the parents along if they forget."

"So that's what godparents are! I always thought they were just to give you presents."

"Sometimes they do that too! But it isn't the main reason for having them."

"Good night! Who could we have? All my relatives would fall over their own feet going down a church aisle. And Joe's are so far away."

"Maybe the pastor will let you be your own sponsors. He does that when he feels sure the parents will be conscientious about their child's religion." I didn't like to suggest that Dan and I would do it, although I knew we would probably keep a watchful eye open. It was Joe's interest in the scout troop that first got him in contact with the church and with the men on the troop committee who are as wrapped up in the church as they are in scouting. I think Dan feels he's Joe's spiritual father, even if there is only six or eight years' difference in their ages.

"I don't suppose you and Dan . . . ?" suggested Jean hesitantly.

"You mean you'd let us? We'd love it! Now, go make your arrangements with Pastor Ittel before you change your mind. Hear that, Joey? I'm going to be your godmother, yes, I am. And you're going to be the best, the very best boy in all the world!"

APPARENTLY, the baby enjoyed my slightly maudlin conversation, for he gurgled contentedly, clawing damply at the buttons on my house dress.

"You," I informed him, holding him close for a minute, "are a darling. Almost you give me ideas. Almost—but not quite."

Jean returned from her telephone call looking a bit deflated. "He wants to see me personally. I don't know if it's worth the bother."

"Of course it is. I'll run you around to the church and hold the baby till you have your little talk. You go to mama, Joey. I'll get the car."

As I backed out of the garage, I couldn't help smiling to myself. What would Dan say to my high-pressure methods? But sometimes they are necessary!

ellowship occasions

QUESTION: Recently there have been arti-es in THE LUTHERAN in regard to bake ales, serving church suppers, and the like. s it wrong to use the church social rooms or wedding receptions, bridal showers, arewell parties, or ordinary fellowship atherings where the people visit and have anch?

REPLY: Various write-ups on sales and suppers in the church have made the point that raising funds by commercial methods falls short of the Christian ideal and lowers the dignity of the church. That is true of all methods in which the church carries on any commercial activity. The Christian method of fund-raising is by direct gifts according to the donor's ability.

In the writer's opinion wedding receptions, bridal showers, farewell parties, and other fellowship gatherings are in order. They do not have fund-raising as their purpose, and they do not involve commercial methods. If any one of them is used to raise money, it at once becomes objectionable, as far as the commercial aspect is concerned.

A variety of fellowship occasions should be encouraged—including social occasions, such as those mentioned above, even on the part of private groups, especially if the principals are connected with the congregation or its organizations. In some communities the only place available for such affairs is the social room of a church. Such gatherings, of course, should first have the approval of the church council. The council ought to encourage fellowship occasions as fostering Christian association, acquaintance, wholesome recreation, good will, and church-sponsored "good times." On the other hand, it ought to go as far as possible to promote the Christian way of giving, and to prevent commercial money-raising.

Purchaser?

QUESTION: Recently I moved here from another congregation. The pastor of our church also has been here only a few months. Apparently the altar guild in the pastor's previous congregation took care of his vestments, and supplied new ones when needed. I should like to know whether this is customary in most Lutheran churches.

It seems to me that a pastor's vestments are a personal item which should be provided by him, and when worn out new ones be supplied out of his income.

REPLY: While there is much variation in practice, I am informed by reliable authority that a large number of pastors buy their own cassocks and surplices (in congregations where they are used), but in other cases the congregations make the purchases. These items are individual things which must fit, especially the cassocks.

Stoles are a different matter. They have to match the other paraments in pattern, fabric, and quality of color. Otherwise there may be an undesirable clashing of colors. Stoles are bought by the congregation.

Early love—later marriage?

QUESTION: Do marriages usually result from very early loves? I am wondering about this because of the type of girls my 16-year-old is dating.

REPLY: Most early love affairs come to naught, but since they are occasions for learning they have their values. Almost all boys and girls have a number of affairs before they settle down to one person as the most suitable or the most-to-be-desired. Only occasionally do early or first loves lead to marriage, and even less frequently does any one marry a childhood sweetheart. But inasmuch as human nature is largely unpredictable no assurance on this matter is positive.

—EARL S. RUDISILL

Explaining the Letters of Paul

The Interpreter's Bible (A Commentary in twelve volumes), Volume X, I and II Corinthian Galatians, Ephesians. Edited by G. A. Buttrick, W. R. Bowie, Paul Scherer, John Knox, Samue Terrien, and N. B. Harmon. Abingdon-Cokesbury. 750 pages. $8.75.

This volume of *The Interpreter's Bible* presents four very significant books of the Ne Testament. Analysis of the texts and the exposition of their contents is the workmanshi of able men. To bring scholarship, experience, and devotion into a single treatise is high art. Of this volume it may be said that it approximates the claim which has been mad for the whole series as "Christendom's most comprehensive commentary."

It is, of course, impossible to do more than describe this volume. But peaks do stand out. Lutheran readers will take special interest in the fact that the section on Galatians is the work of R. T. Stamm, professor of New Testament at Gettysburg Seminary, and Oscar F. Blackwelder, pastor of the Church of the Reformation, Washington, D. C. This reflects the mind of the editorial board in the selection of men whose heritage of spirit as well as proficiency is brought to the work. Remembering Luther's own classic *Commentary on Galatians,* the work of these two men joins the stream of evangelical testimony from which no student of the Bible will turn empty away. Dr. Blackwelder's theologic-devotional treatment of the Epistle should bring new growth to the reader's experience. Such representative sections as "Grace, the Great Conserver" (Gal. 5:2-7), "The Cross and Reconciliation" (4:5), and "Seeing Christ Through Prepositions" (4: 19), are deep, clear, and fresh. The unifying exegesis of Dr. Stamm leaves no one in doubt of the meaning of the Apostle's words. His word study of the vices and virtues in Chapter 5:19-24 is valuable.

Others sharing in the exegesis and exposition in this volume are Clarence Tucker Craig (First Epistle to the Corinthians), Floyd V. Filson and James Reid (Second Corinthians), Francis W. Beare and Theodore O. Wedel (Ephesians).

The exposition by Dr. John Short of the "Hymn to Love" (I Cor. 13), and the great resurrection passage (I Cor. 15), may be without equal in commentary literature Where there is not a common mind in doc trine, differences are not sharply drawn The tendency, with some exceptions, is to mediate differences. This finds illustratio in the exposition by Dr. Short of I Cor 11:23-26 (The Eucharist): "The sacramen is a communion service. *Something* more i intended to happen than the teaching o demonstration of a mighty truth. The cele bration of the Supper is symbolic in tha more ancient use of the term in which the 'symbol' effects *something;* it conveys the thing symbolized" (italics mine).

It is interesting to note the references t literature other than the Scriptures. Through out these successive volumes it constitutes a kind of separate commentary on the fertility of Christian thought and the evalua tion of it by contemporary men.

Lyndhurst, Ohio O. A. RAJALA

Intermarriage

I Married a Korean. By Agnes Davis Kim John Day. 246 pages. $3.75.

The Missouri woman who writes this book married a Korean student. He had come to America to prepare for the Metho dist ministry in Korea, but his engagement to a white girl closed the doors of service in the church. He returned to Korea, be came a farmer, struggling to make a living from a tiny farm.

Mrs. Kim proved to be a true pioneer. She met and overcame the obstacles of primitive living. She had taught school in

America; in Korea she had a clinic for the sick in her backyard. David started a school, eventually became headman of the village.

The Kims were in America studying to be able to carry out a home industry program among the villagers when the Japanese struck at Pearl Harbor. David served as an interpreter at detention camps, became an American citizen, was with the Office of Strategic Services in China, and returned to Korea with the army of occupation.

Was it a happy marriage? There is no easy answer. Mrs. Kim loves her husband but realizes that he might have made a great contribution to world Christianity if his marriage had not prevented his taking a place of leadership in the church. And she loved the little Korean mother-in-law, whom she calls "the most perfect example of goodness and the wisest person in the art of living that I have ever known."

Philadelphia THELMA S. RUFF

Christianity Now

Religion in 20th Century America. By Herbert W. Schneider. Harvard University Press. 244 pages. $4.25.

This volume is the third to appear in the New Library of Congress Series in American Civilization, which will present a comprehensive picture of various aspects of the life of this nation in the present century—art, business, democracy, education, farming, home life, labor, literature, politics, religion, and so forth. The purpose of these volumes is objective study, not to plead a case.

In that purpose Professor Schneider succeeds eminently. The work betrays no bias in favor of a supernaturalist view of religion; but the reader is definitely impressed with the author's sympathetic understanding of religion and religious movements. The book consists of six chapters: I. Religion in a Revolutionary Age. II. Institutional Reconstruction in Religion. III. Moral Reconstruction in Religion. IV. Intellectual Reconstruction in Religion. V. Trends in Public Worship and Religious Art. VI. Varieties of Religious Experience Since William James. The author is professor of philosophy and religion at Columbia University.

The work is addressed primarily to those who are themselves helping to develop the trends whose unfolding is here presented. But it effectively serves to interpret these movements to participants who may not have discerned them precisely because they are so intimately involved in them. The chapters, all of which are written with notable scholarship, will be of varying appeal to readers with different interests.

The first chapter correlates religious practices with changing mores in American life. The second looks at religion in its institutional forms — denominations, agencies, church and state relations, institutions of religious education, missions, ecumenical trends, and the press. Chapter three traces developments in the churches' sense of social obligation, the "Social Gospel," race problems, moral crusades, and the like.

Readers with special theological interest will find much of value in the fourth chapter, which traces the career of modernism, liberalism, social theology, fundamentalism, the revival of interest in theology, and the present influence of existentialism. The next chapter traces the unfolding of current interest in the forms of public worship and religious art. The final installment, against the background of William James' study of religious experience, discusses recent varieties of religious expression—a plurality of cults, group movements, retreats, and the like.

The author has included a collection of brief exhibits illustrative of the movements discussed. CARL C. RASMUSSEN

Gettysburg Seminary

Things Above. By F. E. Pasche. Northwestern Publishing House. 345 pages. $3.

In 84 brief chapters much is said about the Christian hope of eternal life. The sermon-essays are simple and direct, aimed at readers who are not schooled in theological subtlety. They are biblical, also fairly abstract and entirely unrhetorical.

200-Year-Old Church Rejoins Maryland Synod

By LLOYD M. KELLER

Zion Church, Baltimore, returns after 114-year absence

THE ACTION of the Maryland Synod at the evening session of its 134th annual convention, May 26, added 1,200 confirmed members to its synodical roll. The reception of Baltimore's oldest Lutheran congregation, Zion Church at City Hall Plaza, was greeted with spontaneous applause. It was the first time that The Church of the Abiding Presence on the campus of Gettysburg Theological Seminary witnessed a religious service that was punctuated with enthusiastic applause.

The occasion was peculiarly historic. More than 100 of Zion's congregation of 900 members had come from Baltimore to be present for the historic event. Zion's 100 guests stood up with the convention's delegates to applaud the synod's action and to bear loving testimony to the indefatigable and patient guidance of their pastor, W. Leopold Bernhard, in bringing the congregation back into the fellowship of the synod. Under pastoral leadership influenced by German rationalism, the congregation withdrew from the Maryland Synod in 1839.

ZION CONGREGATION, organized in 1755, had given the Maryland Synod her first president at the synod's organization in 1820—her pastor, Johann Daniel Kurtz, also the first president of the General Synod, that same year.

The synod's outreach in evangelism during the past year was evidenced by the reception of three other congregations, missions organized during the year: Hope Church, College Park, just off the campus of the University of Maryland, Otto Reimherr, mission developer; St. Andrew, Loch Raven area, Baltimore, Paul F. Luebbe, mission developer; and Gethsemane, Wilkens Avenue area, Baltimore, John W. Eastlack, mission developer.

Secretary F. Eppling Reinartz was the ULCA representative.

Dr. Augustus Hackmann, Baltimore, was elected secretary. Dr. Elwood S. Falkenstein, Westminster, was re-elected statistician; Virgil W. Doub, Middletown, was re-elected treasurer.

The Rev. Manfred Manrodt, Baltimore, preached the ordination sermon to five ordinands. L. David Bollinger, called as assistant pastor, Second English Church, Baltimore; Carroll L. Boyer, Board of American Missions pastor; Ralph A. Greiman, Jr., assistant pastor at Frederick; Gordon C. Hite, assistant pastor at First Church, Norfolk, Va.; and John Yost, Jr., assistant pastor of Salem congregation, Lebanon, Pa.

New Jersey Launches Campaign for $150,000

By RALPH I. SHOCKEY

Eight men are ordained and two new congregations received

LIQUIDATING INDEBTEDNESS on Camp Beisler, providing a residence for the synod president and extension of the home mission program is the two-year $150,000 synodical project adopted by the Synod of New Jersey at its fourth annual convention in St. John's Church, Ocean City, May 25-27. Congregations will be assessed quotas based upon the communicant membership.

A net gain of 1,799 confirmed member

ORDINANDS SIGN SYNOD CONSTITUTION
Secy. Heft supervises ritual in New Jersey

was noted by statistician Dr. George R. F. Tamke. The average gain of 14.5 members per congregation far exceeded the '51 record of 2.5. Eighty-one congregations met apportionment in full with an average giving of $17,255 for all current, synodical and ULCA work.

LUTHERAN POSITION on tithing evoked considerable discussion. Dr. Archibald Deitz questioned the statement that the 10 per cent principle was Lutheran or evangelical, suggesting that it was rather Calvinistic and legalistic. As a result the sentence: "The ultimate goal of proportionate giving is the tithe, the scripturally appointed proportion of 10 per cent to the Lord" was ordered stricken from the report and pastors were urged to present "matters of stewardship and tithing from a thoroughly Lutheran and evangelical standpoint." Congregations meeting full apportionment grew from 66 in '51 to 81 in 1952. To increase the results, the convention asked voluntary acceptance by each congregation of 120 per cent of its apportionment as a minimum goal to meet the 1954 budget of $275,221.

DR. EDWIN H. KNUDTEN, president of the synod, ordained the largest group to the ministry in synod's history. The eight ordinands were Dallas Dorward, Richard Creadick, Edwin Ehlers, Leroy R. Healy, Herbert R. A. Hecht, Henry Kircher, William Laird and Richard Porritt.

Delegates rejoiced at the progress of the home mission program. Dr. Knudten, also serving as supervisor of home missions, received Good Shepherd Church, Somerville, under the leadership of the Rev. Robert Peterson, and Gloria Dei, New Milford, in charge of mission developer Clayton R. Sugg, into synodical membership.

President David M. Delo represented Wagner College and Dr. Edmund Steimle spoke about the work at Mt. Airy Seminary. Dr. Steimle also delivered an inspirational address on the closing day. The Rev. George W. DeLawter of Teaneck was preacher at the ordination. Dr. Ralph L. Tabor of Washington was ULCA representative.

Officers re-elected were Dr. C. Donald Heft of Oaklyn, secretary, and Dr. H. Torrey Walker of West Collingswood, treasurer.

Northwest to Call Parish Education Secretary

by PAUL LUTHER WETZLER

Synod adopts $600,000 budget, defers decision on $250,000 campaign

AT THE CLOSE of the Northwest Synod convention, held May 19-21 at Richfield Church, Minneapolis, a well-deserved vote of thanks was given the presidents of the three conferences, Pastors Amos Streich, Theodore Rees and I. B. Kindem. President Paul E. Bishop lay ill at Fairview Hospital. This trio, taking hold at a late hour, guided the convention. Dr. R. H. Gerberding, former president of synod, answered many

calls for help when parliamentary squalls arose. Delegates entered into the spirit of the occasion and enjoyed every session.

THE PRESIDENT'S REPORT to this 63rd annual convention expressed concern over "a tendency to neglect the rich variety of hymns available in the Common Service Book in favor of a few well-known standbys and/or in favor of so-called gospel songs flavored with human-centered emotionalism." He expressed gratitude to God for the 15 per cent increase in benevolence synod contributed above that required "under apportionment." "There must not be among us," he solemnly warned, "any feeling of smug satisfaction on this score. God has richly blessed us: adequate thanksgiving is shown only by adequate giving as 'God has prospered us.' "

Statistician Marvin R. Moll reported that the "average church" in synod has 770 baptized members, having gained 34 members over the preceding year. It has 515 confirmed members, a gain of 19, and 426 communing members. The average church has an investment of $95,000 in facilities, carries a debt of $17,000 and operated on $11,000 last year. "It talked about a 50-50 budget, but actually dropped farther and farther from the goal." Fifty-two congregations of synod were above the $9.05 per communicant; 84 congregations were below this average.

Treasurer W. O. Helwig presented a budget based on anticipated receipts of approximately $600,000. Of this amount $355,572 or 61.2 per cent was voted to the United Lutheran Church.

In the opening sermon Dr. Paul H. Roth of Minneapolis called on delegates to expand their imaginations to view the host of witnesses gone on before whose eyes are upon us; to consider the serious situation of this present day and examine how we are running our relay of the Gospel. The convention's close was marked by a clarion call when Dr. Paul W. Roth of Milwaukee, about to retire from active pastorate, appealed to synod to act positively for God and to advance in faith.

SHORTLY BEFORE this dramatic momen synod had voted to refer to the executiv committee for study a recommendation fro the stewardship committee "to launch a appeal for $250,000—50 per cent for sem nary's endowment fund; 50 per cent for th Board of American Missions (no string attached); the appeal to be inaugurate Septuagesima Sunday, 1954, pledges to b payable during 1954 and 1955." Sever upped this "mere pittance" to $400,00 Others moved forward to present the causes. For a brief moment, there was possibility that Carthage College migl shortly be relieved of its entire indebte ness and that a "Synod of the Northwe College" (of which a progress report ha been previously received) would be esta lished in Wisconsin. However, a motic prevailed to route the whole matter to ne year's meeting via the executive committe

Synod approved without dissenting vo the calling of a full-time parish educatic secretary.

Five new congregations were receive into synod. Fourteen men were ordaine

MISSIONARIES COMMISSIONED
Rev. and Mrs. Eden Nicholas are greet after service at Northwest Synod meeting

Pacific Synod Debates Budget Problems

By PAUL WILLIAM FUNK

Laymen spearhead planning for action in social missions

Is THERE A WAY to keep the synodical udget down and still not impair the on-ard movement of the church? This knotty roblem was on the minds of pastors and elegates who attended the 53rd annual con-ention of the Pacific Synod in St. Paul's hurch, Seattle, May 25-28.

The proposed 1954 budget of $85,843 ad been given serious thought before dele-ates reached the convention city. Charts, lans for budget control, adjectives that ad all the flavor of a real drive for less pending were injected into debate as soon the budget was presented. Spending an nscheduled three-hour session on the sec-nd night of the convention, delegates went ver each item step by step. Strong as their esire was to economize, a stronger desire meet rapidly expanding needs prevailed. nly minor cuts could be made and a new er capita high of $12 was accepted.

MISSION DEVELOPMENT was apparent as ree new congregations had delegates pres-t for the first time. Trinity Church, Mc-innville, Oregon, organized by Dr. Mark etzendaner; St. Andrew's Church, Cedar ills, Portland, Oregon, organized by Pas-r Donald Clinton; and Prince of Peace, attle, organized by Pastor Russell Luke, ere added to the rolls of synod bringing total of congregations to 45.

Outstanding report came from the So-cial Missions Committee, including evan-gelism, social action, and welfare, pre-sented under the direction of Laymen Ken-neth Ellertson, Camas, Washington; Dr. Bertram L. Trelstad, Salem, Oregon; and Frederic Webber, Tacoma, Washington. Excellent planning for future action indi-cated that laymen are awake to respon-sibilities not only in their local congrega-tions, but in the synod.

"MR. STEWARDSHIP" of the Pacific Synod, Max Gehlher, urged delegates to go back to their churches determined not only to strive for 100 per cent apportionment pay-ments, but to make a 20 per cent overpay-ment their goal.

That synod might have a home for the aged within the next few years loomed as a real possibility when a group of interested pastors and laymen, headed by the Rev. G. K. E. Burzlaff, asked synod to enter into negotiations that would lead toward taking over a home that this independent group had already established in Portland, Oregon.

A PUSH WAS under way during the closing moments of the convention to adopt the so-called "Grace System" of benevolent giv-ing. Because of a desire to give the matter closer study without being rushed, dele-gates voted to have a committee make a thorough investigation into the program, with a view of adopting it in 1955.

entral Penna. Ordains Twenty Men

VIGGO SWENSON

Budget of nearly $1½ million approved as gifts increase

THE CENTRAL PENNSYLVANIA SYNOD wel-med 106 congregations received by trans- through the realignment process and de farewell to 85 others at its sessions d May 25-28 in Philadelphia. The plan of realignment finally accepted resulted in eliminating the present 12 districts. In place of the present four conferences there will be seven: Allegheny, East Penn, Lancaster, Juniata, Susquehanna, West Penn and York.

Business sessions and services were conducted in the new Messiah Church, whose ultra-modern design and functional equipment were explained by the pastor, Dr. Ross Stover.

By a virtually unanimous vote on the first ballot, Dr. Dwight F. Putman was re-elected president of synod.

THE CONVENTION approved a full-time secretary for inner missions to be elected by synod's Executive Board. The Committee on Synodical Missions will have the privilege of nominating candidates.

Home Mission Superintendent Martin Tozer gave special emphasis in his report to the rural work which has become an increasingly large part of the synodical program, as well as the ministry to displaced persons and to Jews. Of particular interest was the establishment of a Commission on Union Churches which has as its purpose creating cordial relations between the Lutheran and Reformed congregations.

CENTRAL PENNA. PRESIDENT PUTMAN

DR. M. R. HAMSHER, first president synod, preached at the service of ordinati for 20 young men who had received a accepted calls.

Success of the benevolence program w shown by figures released by Secreta Berkheimer. Since 1938 when the appo tioned benevolence receipts were $324,5 to 1952 when the figure was $1,128,00 the percentage of increase is 248.

LWA receipts to date were $67,000 or per cent of quota. Indications are that 1 per cent will be reached in 1953.

Delegates struggled at length with problem of ministerial student aid, turni down a recommendation providing 50 cent of the total aid as an outright gra the other 50 per cent as a loan. They la accepted the recommendation of the Co mittee on Ministerial Education to grant 1953-54 the maximum of $700 for coll students, $375 for seminarians.

In the closing sessions the budget of proximately $1,415,000, which inclu $13,500 for the inner mission office, approved.

CHANGE-OVER

Highpoint of simultaneous Philadelphia conventions of the Ministerium of Pennsylvania and the Central Pennsylvania Synod was the mass transfer of the nearly 200 congregations.

One hundred six Central Pennsylvania congregations located east of a north-south line running slightly east of the Susquehanna River were transferred to the Ministerium; 85 congregations from the Ministerium, lying in territory west of that same new dividing line, were transferred to Central Penn.

Participating in the epic event in Town Hall before an audience of more than 3,500 were ULCA President Franklin Clark Fry, Ministerium President Emil E. Fischer, Central Pennsylvania President Dwight F. Putman, Dr. Charles M. Cooper, Dr. Ralph R. Gresh, Dr. George R. Berkheimer and the Rev. W. Chester Hill.

Following the ceremonies involved in the transfer, ULCA President Fry delivered his "State of the Church" address to delegates and visitors of both conventions.

Ministerium Adopts Grace System of Giving

By RICHARD T. SUTCLIFFE

Dr. C. M. Cooper is elected president, the Rev. Schick secretary

IN BOLD BLACK LETTERS, delegates to last week's annual meeting of the Ministerium of Pennsylvania wrote the word *change* across the official minutes of the sessions held in Holy Communion Church in downtown Philadelphia.

In a synod known for its conservatism, delegates seemed to agree that "synod's in a new mood this year." Perhaps it was the infusion of new blood from its synodical cousin, the Central Pennsylvania . . . or maybe wheels of aroused stewardship (set in motion several years ago) were running more smoothly . . . whatever the reason, the convention shattered tradition right and left.

MOST SIGNIFICANT departure, despite the realignment of overlapping boundaries with the Central Pennsylvania Synod, was not geographic, but in the field of stewardship.

Discarding its system of assigned quotas or apportionment giving, delegates—in a three-hour session—voted almost unanimously to take a bold step into the free will, or grace, system of gathering benevolences.

The step was made easier through several factors: careful preparation and presentation of the system of grace giving by Synodical Stewardship Secretary Samuel E. Kidd with healthy assists from Northwest Synod Stewardship Secretary George B. McCreary (where the Grace System has been operated effectively for 35 years) and moral support from lay and clerical delegates taking the convention floor in its behalf.

Beginning in 1954, the Ministerium will not assign apportionments to congregations. Instead, each will be encouraged to give according to its collective Christian con-

NEW OFFICERS OF OLDEST SYNOD

Rev. C. E. Schick, secretary, and Dr. C. M. Cooper, president of Pennsylvania Ministerium

science and its sensitivity to the needs of the church around the world.

A SECOND IMPORTANT change was in the presidency which was transferred from Dr. Emil E. Fischer (effective Sept. 1) to Philadelphia Seminary (Old Testament) Prof. Charles Muhlenberg Cooper. From the announcement of the results of the first ballot, there was never any doubt, since the Cooper tally (133, 249, 330 and 467) maintained a strong plurality all the way.

In other elections, the Rev. Claude Schick, acting secretary since the resignation earlier this year of Dr. Earl S. Erb, was named secretary on the first ballot; Dr. Wilhelm Herrmann, of Philadelphia, was elected German secretary.

During discussion of the proposed $1,650,439 budget for 1954, delegates at first approved a $115,000 allocation to Muhlenberg College, later upped it to $140,000 following statements by Muhlenberg President Conrad Seegers and Board Chairman George Balmer that "the college must find between $115,000 and $140,000 a year if it is to be operated in the black!" Speaking "frankly," Mr. Balmer warned that "an liberal arts, church-related college *must* have some sort of subsidy due to the terrific competition such schools receive from state supported and endowed universities."

Most popular floor debate was on the proposal to change the Ministerium headquarters from the eighth floor of the Muhlenberg Building in Philadelphia to a yet-to-be-built structure in Allentown. Coming during the presentation of the committee on conference boundaries, it was designed to increase the effectiveness of church administration and (it was argued) to make the synod officials more accessible to outlying points of the territory. No vote test opinion on the proposal was taken, but further consideration is expected in 1954.

Increasing Opportunities Hailed by Pittsburgh

By LUTHER E. FACKLER

$225,000 home mission drive is reported at halfway mar

AFTER A LAPSE of eight years the service of ordination highlighted the meeting of the Pittsburgh Synod held in Washington, Pa., May 25-28. Dr. J. Paul Harman, Greensburg, in his ordination sermon said, "Today's preacher will have his cares and responsibilities—even his blue Mondays . . . but there is always the glorious Lord's Day."

Much time was consumed with revising the constitution. A number of major changes are being considered including creation of a full-time office of secretary of stewardship and evangelism. The constitution will again come before the synod in 1954 for final adoption.

A declaration of trust was adopted authorizing the synod to form a "Foundation of the Pittsburgh Synod" for the purpose of receiving and distributing gifts for its charitable, educational, and religious needs, to be administered by a competent, impartial, and changing board.

FROM EVERY ANGLE there was the positive note of increasing opportunities and growth. Missionary Superintendent Donald H. Houser reported that three new congregations with a total charter membership of 260 were received into the synod. This brings a total of nineteen new congregations into the synod in the last eight years. The Home Mission Advance launched in February was reported as having been the best appeal in synod history. Many congregations have gone over the top and are definitely assured of attaining their goals. The appeal of $225,000 for two years has already received in cash $110,000.

CONGREGATIONS of the synod will be asked to invest in the work of the church

nrough the budget over a million dollars nis year. This includes the regular budget llus the specials of home missions and lutheran World Action for a per capita if $14.25 per communing member.

A survey made by President G. L. Himaelman showed by actual report of pastors aat losses in confirmed membership to the oman Catholic Church were 105, while nin in confirmed membership from the oman Church was 409.

Dr. Wynne C. Boliek, Columbia, S. C., ficial representative of the ULC, emphazed the call of Christ through the church. We sometimes think of the church as somening apart from us," he said. "We are the nurch. The church is in the local congretion where the Word is preached and the sacraments administered, not in some general office."

Dr. Charles P. Cressman, Louisville, Ky., presented two lectures on marriage and the family. "A silent revolution is taking place in the realm of marriage," he said.

Retired pastors of the synod and their wives were provided the benefits of a "hospitalization plan." Further study is to be made by a special committee for a similar plan for all the pastors and their families.

Within the synod during the past year more than 10 per cent of the clergy had a change of pastorate. Baptized membership increased by 2,500, confirmed 1,162, and communing 1,397. The confirmed membership for the synod is 73,694. Sunday school enrollment shows a decrease of 1,626.

vangelism Stressed by Wartburg Synod

By ARNOLD H. KAITSCHUK

Dr. Belter re-elected for five-year term. Two congregations received

Evangelism was stressed as the Wartburg nod gathered in Garnavillo, Iowa, in its th convention May 25-28. "A compasonate heart is the first requisite for soul nning . . . a prayerful heart is the secid . . . zealous labor is the third," said stor E. E. Koch in the opening devoons. All officers were re-elected. Cometing his first term as full-time president, . R. R. Belter was chosen to guide the airs for another five years. Dr. E. R. orack as vice president, the Rev. W. W. th as secretary, the Rev. R. L. Boulton as asurer, Dr. J. A. Goeken as statistician re elected for one year each.

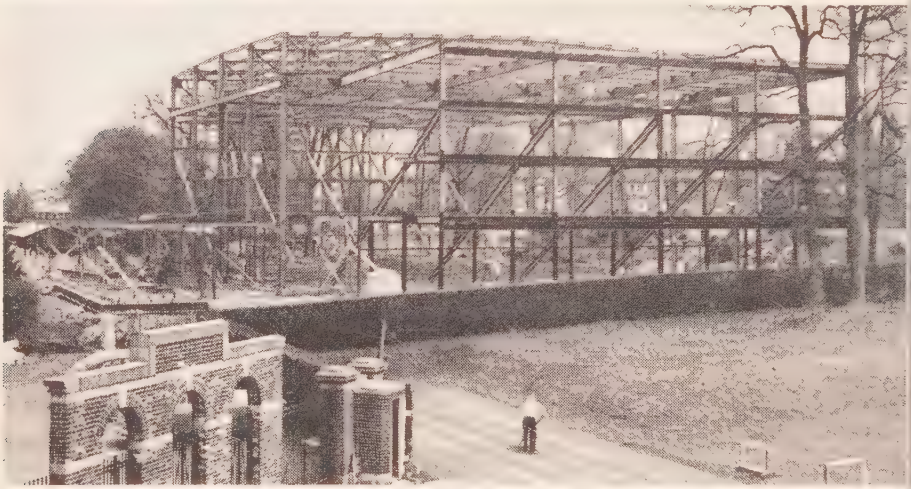
Two congregations were welcomed into nod—Luther Memorial, Delavan, Wisnsin, and St. Paul's, Lyons, Wisconsin. e former is the new mission. The latter s been received by transfer from the nerican Lutheran Church. Pastors A. B. asko, Sr., George Bischoff and Robert arshall were the new pastors enrolled.

The Committee on Ministerial Education was instructed to interview each student receiving aid at least once a year and to hold before them the moral obligation they have toward synod. Aid will be provided from $250 to a maximum of $300 for each student. The committee will study thoroughly the matter of student aid and report at the next convention.

Dr. George W. Miley, Ohio Synod president, presented a review of the work of the ULCA, its boards and the Seattle convention.

Educational institutions received attention as Carthage College and Chicago Seminary reports were presented.

The proposed budget was increased from the recommended $8 to $12 per capita. The synod hopes to attain 100 per cent in apportionment as it has on Lutheran World Action. The total budget was raised to $161,532 and divided to give synodical treasury, $20,400; ULCA, $70,566; and the various agencies of synod according to percentage, $70,566.



STEEL FRAMEWORK of Muhlenberg College's new $630,528 physical education building is shov in this photo taken from the football stands. The front of the building is on the left. The two-sto structure will house two classrooms, a corrective exercise room, offices for the graduate manag of athletics, the coaches and the phys ed department; a minor sports room, a phys ed locker roo a frosh locker room, varsity room, fully equipped laundry, training and equipment rooms, M Club room and a kitchen. 3,600 permanent seats will be erected for basketball games

CALIFORNIA:

Service Center Opens in Hollywood

A LUTHERAN SERVICE CENTER was opened in Hollywood May 31. After months of planning by a committee of the Lutheran Church—Missouri Synod and the National Lutheran Council a fine site was dedicated to the use of military personnel in the Los Angeles area by Chaplain E. Manns, MoS, with each of the National Lutheran Council churches having a part in the service and the Rev. C. W. Segerhammar (Aug.) preaching the sermon. The Center is located in the Gentry Hotel, 6168 Hollywood Blvd., a block from the USO.

FIRST ENGLISH CHURCH, Los Angeles, Calif., had the thrill of having three of its sons ordained to the ministry in one service on June 7. The three graduates of thr different seminaries are Kenneth Hartzhie (Pacific), called to First United Churc San Francisco; Howard Mickel (Getty burg), called to First English Church, L Angeles; and James Fincher (Chicago called to First English Church, Los Angele The Rev. A. B. Schwertz preached, and t Rev. H. Paul Romies, assistant to the pre dent of synod, performed the act of ordin tion.

HAROLD PAUL SCHLUNTZ, graduate Pacific Seminary, was ordained at Fi English Church, June 7. He has been call by the Board of American Missions to d velop a mission at Orange. He is a me ber of St. Luke's Church, Huntington Pa whose pastor, the Rev. Charles Smith, pe formed in the ordination service.

THE REV. H. PAUL ROMIES ordained Pa Erickson, son of Grace Church, Phoen Ariz., and called to Ridge Church, Chicag Mr. Erickson was to be ordained in Gra

ALIFORNIA . . .

nurch, Phoenix, on June 14 with Pastor Lindsay participating.

On May 24 Pastor Romies ordained JOHN EINHAUS, called to Hollywood Church, os Angeles, and EDWARD ANDERSON, lled to a mission at Orinda. Both are aduates of Pacific Seminary.

THE REV. E. DALE CLICK has resigned his storate at St. Andrew's Church, San ateo, to accept a call to the Board of cial Missions to be associate director of angelism. This is the second man from est Coast to be called by the board, as e Rev. L. Jacobson, of Portland, Ore., eviously had been called as director of angelism.

FIRST GRADUATION exercises of Pacific minary were held at Berkeley on May 21, h five students receiving the B.D. degree.

AND MRS. JOHN E. HOICK, who have ved longer than any other parsonage couple California, are shown during their 55th wed- g anniversary in Hollywood. Dr. Hoick and bride of less than a day left Albany, N. Y., ch 2, 1898, for San Diego (First Church). e then, he's served 45 years as an active tor, is now historian and archivist of the d (he's a past president and a former istician). Mrs. Hoick has served on syn- al and ULCA boards of the WMS

VACUUM

story of the week

LAST FALL, after she had moved to Lake Pine near Marlton, N. J., Mrs. Lester Mount discovered that the nearest churches were three miles away, despite the rapid growth of the lake section. Because few of the young children in the community ever got to Sunday school or church, she talked the matter over with two friends.

On their own initiative, the trio started a weekday church school for juniors, primaries and beginners. ("If we'd have been able to find a fourth teacher," says Mrs. Mount, "we'd have had a large nursery class, too!")

Classes met right after school. A sympathetic school bus driver dropped the juniors off in front of the house where the junior class would meet, the primary kids off at the residence of the primary teacher. Several mothers assumed responsibility for getting the youngsters to their homes.

Materials used came from the ULCA Board of Parish Education. Attendance quickly climbed to 24, never got below 20.

A serious hurdle developed when the beginners' teacher had to stop because of ill health. In her place, though, two women offered to help. One of them was almost completely helpless from arthritis, and confined to a wheelchair.

However, the latter "loves children and the children love her." She read the stories to her young proteges while her companion assisted with the handwork—dioramas, phylacteries, scrolls, etc.

"Time used to hang heavily on my hands," she told Mrs. Mount as the school closed for the summer May 29, "now I feel useful again!"

PLANS for the fall? Mrs. Mount says, "There's another lake community a mile from us; we hope to figure some way of bringing them in. Some day maybe we'll have a community chapel here!"

—DICK SUTCLIFFE

REMINISCING with Pastor William Ducker (left) during 55th anniversary observance at Apostl Church, Philadelphia, are, left to right: Mrs. Matilda Kloetz, 87-year-old member; Mrs. Em Hotz, 92, and Pastor Frank S. Kuntz, 77, pastor of the congregation for 39 years

CALIFORNIA . . .

The sermon was preached by Pacific Synod President L. H. Steinhoff. All five students were from California Synod.

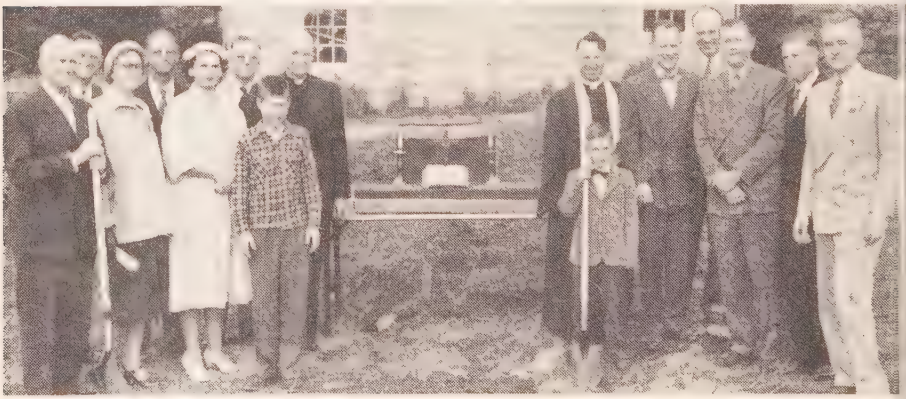
THE REV. ELDON MILLER was installed as pastor of Grace Church May 24 by the Rev. C. V. Tambert . . . THE REV. JOHN STEINHAUS is to be installed pastor of Hollywood Church, Los Angeles, June 21, and the REV. KENNETH HARTZHIEM as pastor of First United, San Francisco, by Northern Conference President Milus Bonker.

HOWARD L. LOGAN

NEBRASKA:

Scribner Dedication Is Held June 14

DEDICATION of the new $60,000 Unit Church at Scribner was scheduled f June 14. Dr. T. J. C. Schuldt of F mont, president of synod, was to give t principal address. The afternoon p gram was to feature Dr. A. W. Youn



GROUNDBREAKING for the new Redeemer Church in Fircrest (Tacoma), Wash., was held M 10. Participating were: Pacific Synod President Lawrence Steinhoff (left of altar), Pastor Lo Piehl (right of altar), Fircrest Mayor Helmut Jueling (fourth from right), and others

EAKING GROUND for the new Trinity Ger- n Church in Steelton, Pa., are Pastor Jesse Renninger and members of the council. ding, already nearing completion, will pro- e educational and social facilities on first r and a parsonage on the second floor

BRASKA . . .

mer pastor, now superintendent of itha Home at Lincoln.

During the evening program, the message to be delivered by the Rev. Harvey rk, Grand Island, student developer in sion work at Scribner before the church organized in 1935.

astor R. R. Pfeiffer says the new church received the following gifts: communion baptismal font and clergy stalls from Paul's Church, Hooper; altar set from Luther League; altar missal stand and n board.

or the past 13 years the church was ted in a store building in Scribner. und was broken on June 29, 1952, to construction of the new building.

PECIAL IMPROVEMENT offerings have n started at United Church, Spencer.

UMMER SCHEDULE of services at First rch, Nebraska City, calls for two serv- through the months of June and July

CAMPUS

THIEL'S new library is growing at a 1,500-books-a-year rate; recent additions: set of theological works printed in Venice in 1770, George Washington in 39 volumes, books on Jewish history . . . MUHLENBERG College's new $630,000 physical education building is going up fast; cornerstone laying took place on June 6 . . . WAGNER College granted five degrees June 6: D.D.s to Pastors Joseph B. Flotten (St. Albans, N. Y.), Carl J. Sutter (Stapleton, N. Y.), and C. Donald Heft, secretary of New Jersey Synod. An LL.D. goes to Dr. Louis C. Wills, Brooklyn attorney and a Litt.D. to Pennsauken (N. J.) School Superintendent William R. Stover.

GETTYSBURG College plans a five-year co-operative engineering course with Penn State. Six members of Gettysburg's Air Force ROTC are at West Point on an exchange program with the United States Military Academy.

WAGNER College's baseball squad scored a home run in the 14th inning recently to down N.Y.U. in a game played on Grymes Hill . . . MIDLAND College has added a new course in journalism designed to serve the needs of the church: "Interpreting Your Church Program." Study includes interpreting local church program through press and radio . . . HAMMA Divinity School graduated 23 seniors May 17. Texas Synod President Royal Lesher, father of one of the graduating class, preached the commencement sermon . . . WAGNER College feels it has the only camp of its kind in the U.S.: a National Guidance Camp for high school boys and girls. To be held July 6-31, purpose is to assist teen-agers answer such questions as "Shall I go to college?" "What courses shall I take?" and "In which career or vocation will I have the best chance of being successful?" . . . ROANOKE College granted D.D.s to Pastors Malcolm L. Minnick (Salem, Va.) and William E. Eisenberg (Winchester, Va.) . . .

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Trenton, St. Mark
Paul T. Warfield

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

NEBRASKA . . .

at 8:30 A.M. and 11 A.M. Members a friends liked it so well last year that council voted for the same schedule services this summer.

RURAL LIFE SUNDAY services were c ducted May 10 by Pastor Henry Dumler Christ Church, Davenport, on one of farms of the members.

ON ROGATE SUNDAY (May 10) St. Luk Church, Omaha, received 33 young peo into the membership of the congregation confirmation. Two members have recen offered to underwrite the expense of sendi two deserving Luther Leaguers to the N braska Synodical Youth Camp Aug. 16- at Camp Sheldon, Columbus.

IN RECENT MONTHS offerings have be given as memorial gifts for several deceas members of Our Redeemer Church, Omal These gifts have been carefully set aside a Memorial Fund. Pastor Claudius Jens has appointed a memorial gifts commit to study the matter of appropriate mem rials to be placed in the church and ch dren's chapel, in lasting honor of those whom the gifts have been presented. Su planning will be accomplished with knowledge of the families of the deceas and with the approval of the church coun

SALEM (FREMONT) CHURCH'S pastor, Fredrick D. Boldt observed his 25th ordi tion anniversary May 16.

EIGHT TEEN-AGERS were received i membership at Emmanuel Church, Te mah, in the confirmation at Pentecost. D ing a co-operative dinner held with confirmands and their families and church councilmen's families, a brief p gram was held, with A. J. Bruce, chairm of the congregation's stewardship comm tee, and Emil Ahrens, church treasu calling attention to the temporal affairs the congregation. Each confirmand recei a pledge card and a box of offering velopes.

FIRST CHURCH, Potter (the Rev. Paul Janson, pastor), has already paid 100 cent on benevolence for 1953.

PAUL WIEGM

ORTH CAROLINA:
egrees Granted
o Three Churchmen

HICKORY—Honorary degrees at Le-oir Rhyne's 62nd commencement June went to an outstanding Lutheran Jap-nese clergyman, a prominent North Car-ina industrialist, and a well-known Tar eel educator.

THE REV. CHITOSE KISHI, president of the panese Theological Seminary, Tokyo, pan, and former president of the Japan angelical Lutheran Church, was the re-ient of the Doctor of Divinity degree, as s daughter, MISS CHIEKO KISHI, received e A.B. degree in public school music.

Receiving the degree of Doctor of Laws as JAMES HAROLD LINEBERGER, member of od Shepherd Church, Mt. Holly, and ominent textile and banking executive. . Lineberger is vice chairman of his urch council, a trustee of Gaston Memo-l Hospital, a member of the Board of ustees of Southern Seminary, and a mem-r of the North Carolina State Board of ucation.

ROBERT BROWN MCALLISTER, superin-ndent of the Concord City schools, mem-r of the Board of Parish Education of the CA, secretary for the Committee on nisterial Education of the North Carolina nod, was also awarded the degree of octor of Laws.

DR. GOULD WICKEY, executive secretary of the Board of Education of the ULCA; DR. E. BRYAN KEISLER, president of Central Theological Seminary, Fremont, Neb.; and

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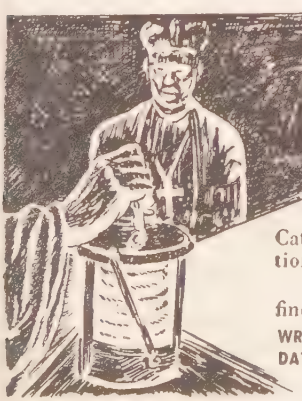
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NORTH CAROLINA . . .

the Rev. Frank K. Efird, pastor of St. John's, Salisbury, N. C., were speakers for the commencement exercises, alumni ceremonies, and the baccalaureate service respectively.

About 125 graduates received bachelor degrees at the graduation ceremonies.

Ordination services for seven North Carolina graduates of the Southern Seminary were scheduled June 14 at St. John Statesville. Dr. Walter B. Freed, St. Mark Charlotte, was to preach the ordinatic sermon.

Ordinands include: George W. Shufor called to the Blowing Rock Parish, Blowi Rock, N. C.; Vitolds Gobins, called to S Andrews, Andrews, N. C.; Tobias Aarc Rendleman, called to Trinity, Concor N. C.; Floyd C. Trexler, called to Bethan Kannapolis; Tally Alksnis, called to Pelic parish, Pelion, S. C.; George C. Kahl, St. Jacob's, Chapin, S. C.; and C. Bernai Troutman.

Dr. Jacob L. Morgan, president emerit of synod, first president of the Unit Synod, and Mrs. Morgan were feted on th 50th wedding anniversary, May 25, at John's, Salisbury.

Dedications: Dedicatory services for t $65,000 Good Hope Church, Hickor erected in 1949, were held April 12, wi Pastor Paul L. Miller, Synod President F. Conrad, the Rev. C. R. Patterson, Dr. L. Miller, Dr. R. L. Fritz, and Prof. W.

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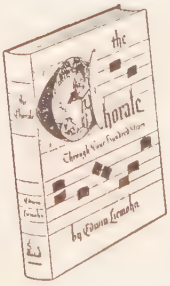

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ORTH CAROLINA . . .

ittle participating . . . DEDICATED, debt ree, on March 8, also, was the new $25,000 arsonage for historic Frieden's Church, ibsonville. President Conrad officiated, ssisted by Pastor Keith J. Beam . . . St. ARK'S, Mooresville, dedicated its $52,000 ducational building, erected in 1948, in eremonies, April 12. The Rev. L. E. Black elder, former pastor, now superintendent f the Lowman Home, Dr. Conrad, Pastor ouis E. Boukright, and Dr. J. L. Morgan onducted services.

MRS. MABEL B. FENNER and the REV. W. ENT GILBERT, of the ULCA Board of arish Education, were speakers at the an- ial Children of the Church convention at on Church, Hickory, April 25. More an 300 leaders and teachers of children ere in attendance.

Mrs. Jacob L. Lackey, synodical chil- ren's secretary, reported that more than 700 children were reached through Chil- ren of the Church groups, weekday church hools, and Bible schools in synod last ar. The total number attending the an- ual festival was 4,692. North Carolina ildren gave $4,478.99 to objectives set r the Children of the Church.

THE MAY ISSUE of the *North Carolind utheran* carried a reply to its editorial Open Letter to Dr. Koch," in which Dr. och, executive secretary of the Board of ocial Missions, explains that he did not eprimand" the Cherryville Lutheran min- er for his stand in the recent union elec- on, as claimed by newspaper accounts, and account recently carried in THE LU- ERAN, but that he simply said that his ions seemed to contravene the position icially taken by the United Lutheran hurch in America.

MARGARET PETREA, daughter of Pastor d Mrs. B. E. Petrea, Rural Hall, and edical nursing supervisor at Duke Hos- al, Duke University, has been chosen one 20 Lutheran students to take a 10-week o abroad this summer to study church e in Scandinavian countries and Germany i to hold conferences with students there.

TEN CONGREGATIONS reporting net gains of 10 per cent or more in confirmed membership in 1952 at the recent synodical con-

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NORTH CAROLINA . . .

vention included: Kure Memorial, Kure Beach, 163 per cent; Resurrection, King's Mountain, 16 per cent; Grace, Salisbury, 16 per cent; Good Hope, Hickory, 15 per cent; Grace, Boone, 15 per cent; St. Paul's, Statesville, 15 per cent; St. Mark's, Salisbury, 15 per cent; Bethel, Salisbury, 14 per cent; Trinity, Rocky Mount, 14 per cent; Grace, Bessemer City, 14 per cent.

DAVID F. COOPER

PENNSYLVANIA:

Care of Aged Is Conference Concern

SCRANTON—"That the Wilkes-Barre Conference establish a memorial fund looking toward the care of the aged, primarily the establishment and maintenance of a home for the aged on the territory of our conference." This motion was unanimously passed at the 101st convention of the Wilkes-Barre Conference at St. John's Church, Scranton. The memorial fund will begin operation Jan. 1, 1954.

THE REV. ARTHUR P. SNYDER, Mahonin Valley Parish, was elected conference president. Other officers elected were the Rev. L. Samuel Krouse, Summit Hill, secretary; the Rev. Henry C. Kraft, Noxen, treasurer; the Rev. William E. Dennis, Clarks Summit, statistician.

The chairman of the stewardship committee, the Rev. Samuel F. Stauffer, Weatherly, reported a percentage increase for apportionment of 17.5 per cent—the largest increase among the conferences of the Ministerium of Pennsylvania.

THE FOURTH annual Lutheran laymen's retreat sponsored by the Brotherhoods of the Wilkes-Barre and Pottsville Conferences will be held at Camp Greenwood, Haute, June 27-28. The theme of the retreat will be "Fruits of Faith." Speakers will be Dr. Harry F. Baughmann, president of Gettysburg Seminary, and the Rev. Charles D.

A., SCRANTON . . .

Moser, pastor of St. John's Church, Mer-ick, N. Y. Retreat chaplain will be the ev. Lester E. Fetter, Alsace Church, eading.

SISTER JOSEPHINE GOUKER presented the nallenge of the diaconate to young women congregations throughout the Wilkes-arre Conference during April and May.

"HAVE YOU A FRIEND?" was the theme of e 15th annual convention of the Wilkes-arre Conference Luther League at St. ohn's Church, Honesdale. Convention eakers spoke of Christ as "the Friend of outh in daily living" and discussed the oblems of friendship, courtship, marriage, d the problem of mixed marriages.

STEWARDSHIP meetings for church coun-lmen and other key laymen will be held the Wilkes-Barre Conference during June d July under the sponsorship of the con-rence stewardship committee. Speakers ll include Mr. Chester Myrom and Dr. enry Bagger.

THE ANNUAL finance campaign of the yoming Valley Council of Churches for 0,000 has gone over the top. The Rev. ancis R. Edwards, St. John's Church,

NCE dedication of St. Mark's Church, Wau-ha, Wis., late in January, members and stor George E. Dressler have watched steady provements in landscaping. Work has been mpleted and members of the congregation proud of their new church home

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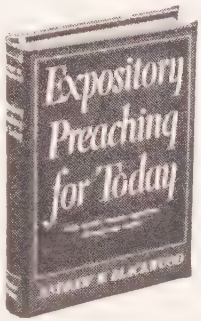

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Lutheran, June 17

DEDICATED recently within nine miles of main line of resistance in Korea is this chapel. In charge of Protestant services and general Bible study groups is Chaplain Ian F. Tarbert, New Jersey Synod pastor who serves as battalion chaplain with Ninth Corps Artillery

Wilkes-Barre, again heads the Audio-Visual Committee of the Council.

A PHILADELPHIA SEMINARY tea was held recently in St. John's Church, Wilkes-Barre, with women of the area churches in attendance. Speakers from the seminary were Dr. and Mrs. Henry Bagger, the Rev. John Kaufmann, and Mrs. S. White Rhyne. St. John's Church now has 180 members of the seminary auxiliary. WILLIAM O. MOYER

NEW JERSEY:

Rudisill Receives Fulbright Scholarship

TRENTON—Alvin Rudisill, son of Dr. Stewart Rudisill of Collingswood and a 1953 graduate of Philadelphia Seminary, has been awarded a Fulbright scholarship and will spend a year studying theology at the University of Heidelberg, Germany. He is also getting a masters' degree this month from U. of Penna.

TWO SYNODICAL MEMBERS are to be honored by Wagner College at the June commencements. They are the REV. C. DONALD HEFT, pastor of St. Mark's Church, Oaklyn, a member of the original "Ways and Means Committee" which planned the organization of the synod and its secretary, and synod secretary since its organization in 1950 (a D.D.), and WILLIAM R. STOVER, superintendent of schools in Pennsauken and a member of Temple Church, who will be

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SUMMER SCHOOL
at Seattle, Washington
TWO—5 WEEK PERIODS
• ***JUNE 13 - JULY 17***
• ***JULY 18 - AUG. 21***
Write Today for Folder
LUTHERAN BIBLE INSTITUTE
13016 Greenwood Avenue
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TEXAS:

Galbraith Ordained In Houston June 7

ON JUNE 7, the ordination of Walte D. Galbraith, Jr., was held in Grac Church, Houston. Pastor N. H. Ker and Synod President Royal E. Leshe participated.

ON MAY 24, St. Andrew's Churc Weesatche, voted to build a new parsonag and a new cemetery fence. Committees hav been appointed to study plans and costs ar bring a report to a later meeting of th congregation. Charles Vorkoper, son Pastor James Vorkoper, was elected by th Goliad High School to represent his scho at Boys' State on June 7-13.

ON MAY 31, Intermediate Luther League gathered from various parts of Texas Dr. Martin Luther Church, Shiner, for the annual spring rally. It was a one-day se sion for the youngsters, filled with inspir tion, devotion and fellowship.

VACATION BIBLE SCHOOLS are being he this month in many congregations: Fai Church, San Antonio . . . Waco, Cuer June 15-26.

DIRECTOR FRANK WAGNER has announc that the synodical Bible camp in 1953 h been changed in location and date. It w be held on the campus of Texas Luther College, Aug. 23-29. Announcements a being sent out to all churches of synod. T former location was Camp Capers, Warir

ST. LUKE'S CHURCH, San Antonio, sent tornado-disaster gift of $50 to Crestvie Church, Waco. Other gifts were sent fro congregations and individuals in honor the congregation's dedication of its chur building.

JAMES F. VORKOP

DECEASED

Mrs. F. H. Noeldeke

Mrs. Mary Gassmann Noeldeke, wife the Rev. F. H. Noeldeke, pastor at Welfa Island, New York, died April 27.

Born in Hoboken, N. J., she served with Pastor Noeldeke during pastorates in Bloomfield, Glen Ridge, and Carteret. She was active in the Good Samaritan Auxiliary at Welfare Island, the Seamen's Home in Hoboken, the orphans' home in Jersey City and the Home for the Aged in North Bergen. She was 74.

Surviving are her husband and a brother, Ferdinand.

ULC CALENDAR

JUNE

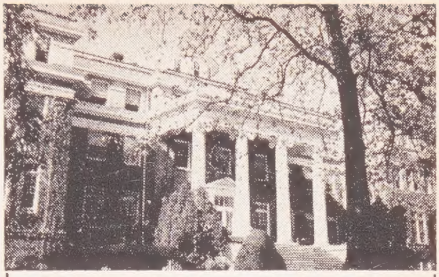
18-20. Conference of Stewardship Secretaries. Philadelphia

22-25. Board of Parish Education. Philadelphia

24-28. Icelandic Synod. Calvary Church, Seattle, Wash.

JULY

7-10. Western Canada Synod. Trinity Church, Edmonton, Alberta



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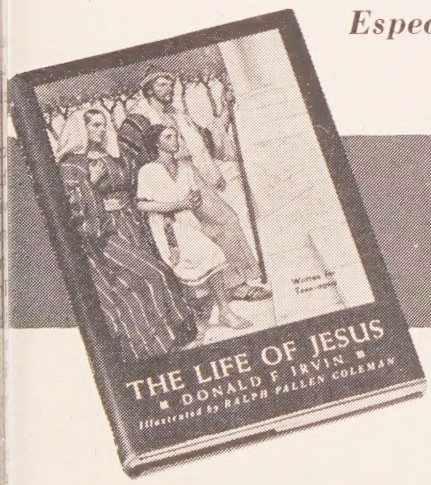

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IN CONCLUSION

IF I HAD ONLY the newspaper reports of the Presbyterian convention in Minneapolis this month, I would think the delegates spent the whole week listening to speeches against Senator McCarthy and the other Communist-hunting congressmen. It's the business of a reporter to pick up news which is of general public interest at the moment, so of course the newsmen used most of their space in reporting these speeches.

Although talk about the Congressional committees was actually only a small part of the Presbyterian assembly, it was extremely important. We are witnessing these days a remarkable thing in American church life. Church leaders are speaking out boldly for human rights.

If churchmen in Germany had been alert and bold 25 years ago in opposing the Nazi attack on the Jews, before Hitler had used that attack as a means of winning the fanatical loyalty of the Germans to his leadership, a terrible world tragedy might have been avoided. German churchmen now understand their mistake, and are not repeating it.

It is my sober opinion that the present situation in the United States is similar to that of Germany 25 years ago. We have a great danger to meet: the world aggression of communism. Some men are using our concern for this danger as a means of whipping up hysterical fear and strengthening their own power by trying to stampede us into trusting them as our only defense against the danger.

ANYONE WHO HAS not always had exactly the same ideas as practically everyone else in town is suspected of being subversive, even if he has never been within a half-mile of a Communist meeting. Honest and loyal Americans are accused on the basis of uninvesti gated evidence.

Churchmen, such as the Presbyterian leaders, have a duty to speak out, be cause the churches should be the tru home of freedom. Christians do not be lieve that their freedom is a grant fron their government. It is a gift from Goc and no man has a right to take it away

EVERY DAY I get letters full of violen fear of the Communists, saying that eve if men like McCarthy use rough method they are doing good work in protectin us. We can't wait for our police an courts and slow procedure of trial b jury, these people say.

It seems that the letter-writers don recognize that the method of the Com munists themselves is to accuse peopl without verified evidence and persecut them because they don't think as they ar supposed to. To import the methods c communism into the American goverr ment in an attempt to suppress com munism is stupid and dangerous.

Most of all, we Christians don't hav to be afraid of Communists.

Communism is a tremendous dange we all know. But the way to meet danger is to keep cool, think clearly, ac decisively. After all, Communists ar just men, as we are. They are no mor intelligent or powerful than we. W should try to understand why peop have become Communists, and do some thing about removing the condition which produced their false faith.

A Christian doesn't need to be afrai of anything. We are the children of Go in a universe our Father created, an whether we live or die we are His. That the basis of our freedom and our defens against fear.

—ELSON RUFF

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